

A DICTIONARY OF GNOSTICISM

ANDREW PHILLIP SMITH

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Acknowledgments

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Introduction

Gnosis is direct spiritual experience, knowledge of the divine without intermediary or any controlling authority. Those who practiced it in the ancient world were known as *Gnostics*, and the web of historical individuals and movements, systems, and teachings that are linked to these ancient Gnostics is *Gnosticism.* Ancient Gnosticism has a high degree of spiritual relevance for the contemporary seeker. Aspects of the Gnostic worldview, such as alienation from society, distrust of religious authority, creative mythmaking, and direct personal spiritual experience, echo in the hearts of modern spiritual seekers. Though there have been many forms of mystical or esoteric Christianity (or *inner Christianity,* to use the helpful term proposed by Richard Smoley), the Gnostics are particularly notable because of their prominent position in the early history of Christianity.

In its broadest form, the Gnostic myth states that we humans are stranded in matter and yet each of us has a spark of divinity within, which can be fanned into a fire through which we can each partake of the nature of the true and highest God. These themes have resurfaced in modern movies and books like *The Matrix*, *The Truman Show*, and Philip Pullman's *His Dark Materials* trilogy. Millions of copies of the Nag Hammadi library—twelve Gnostic codices discovered in Egypt in 1945—have been sold, and the recently published *Gospel of Judas* has been the subject of a media circus, appearing in newspapers, magazines, and television documentaries and spawning a cottage industry of scholarly and popular books.

Yet anyone who flips open a Gnostic text, whether casually or with the intention of serious study for a spiritual or scholarly purpose, or even reads a popular book on Gnosticism, is confronted by a wide range of obscure terminology, a bewildering array of neologisms, untranslated Greek terms, "barbarous words," and specialist academic jargon. The

world of Gnostic mythology is populated by dozens of archons and aeons, each with some obscure name, and a demiurge called Yaldabaoth (or Ialdabaoth or some other spellings) or Saklas or Samael. There are hylics, choics, psychics, and pneumatics, a pleroma and a kenoma. Wisdom is often called Sophia, but why is she sometimes Achamoth, and is that the same as Achmoth, Echmoth, Echamoth, Chokmah, or Hokhmah? The titles of the Gnostic books are rendered inconsistently—is the *Apocryphon of John* the same as the *Secret Book of John*, or is that the *Secret Revelation of John?* And what about the *Apocryphon of James*? Is that the same as the *Apocalypse of James*, and is that the *First Apocalypse of James* or the *Second Apocalypse of James*? What is an apocryphon, and which James is this, anyway? (To answer a couple of these questions, the *Apocryphon of John*, the *Secret Book of John*, and the *Secret Revelation of John* are all different titles for a single text. The James titles refer to three different texts.)

Gnostic texts are complex entities, often written in layers, our surviving texts being based on earlier texts. The hostile accounts of the heresy-hunting church fathers like Irenaeus and Hippolytus have often played on these complexities and emphasized the philosophical jargon and multilingual names in their efforts to discredit the Gnostics. Modern scholars have had to choose whether to leave Gnostic terms in their untranslated Greek forms or to find an English equivalent, and they have been far from consistent in their choices. In addition, terminology from the study of the New Testament and early Christianity—exegesis, recensions, eschatology, Urtexts, sitz-in-leben, pseudepigrapha, dominical sayings, and so on—has wormed its way into the available books on the Gnostics.

Similar problems hold true for the historical successors, predecessors, and cousins of the ancient Gnostics, like the Manichaeans, Mandaeans, Cathars, and Hermetists, each of which is essential to understanding Gnosticism. Yet, more than two hundred years after the Western rediscovery of original Gnostic texts such as *Pistis Sophia* and the *Books of Jeu*, no dictionary of Gnosticism has been available, no reliable basic guide to assist the beginning student, whether at graduate level or for spiritual study. *A Dictionary of Gnosticism* aims to correct this problem, to fill the deficiency, as the Gnostics would have it.

Until the discovery of the Nag Hammadi library, we had only the hostile accounts of the early church fathers along with a few original texts that represented a late stage of Gnosticism and in any case had not received enough scholarly attention. It was in December 1945 that the Nag Hammadi codices were discovered. Mohammed Ali es-Samman and his brother Khalifah Ali, two Arab camel drivers, were out looking for fertilizer at the bottom of the high chalk cliff of Djebel-el-Tarif. They found a large earthenware jar, which they smashed open, slightly wary of what they might find, only to discover twelve books. (One of the books had another pamphlet bound into it, so the books are now numbered as being thirteen in total.) These are codices, not scrolls. Scrolls are continuous sheets rolled up rather like rolls of wallpaper, but a codex is a manuscript book copied by hand before the invention of printing but bound in essentially the same way as the modern book. The pages of the codices are made from papyrus cut into sheets and bound between leather covers that have a clasp extending from the back to the front, making the codices resemble modern briefcases. All of the Nag Hammadi codices are written in the Coptic language, which is the final form of the ancient Egyptian language, by which stage it was written in Greek letters instead of hieroglyphs or demotic script, with a few extra letters to represent sounds lacking in the Greek language. As far as we know the original language of every text in the collection was Greek.

After their discovery, these codices eventually made their way into the hands of scholars, often through particularly circuitous routes. The journey of the tomes was complicated when the brothers who had found the manuscripts took revenge on the man who had killed their father and had to go into hiding. The codices were left with a Coptic priest whose brother, having some notion of their potential sales price, sold a volume to a Cairo antiques dealer. Through a variety of sales, attempted sales, and smugglings, the entire collection was ultimately preserved at the Cairo Museum. The twelve (or thirteen) codices contain a wealth of Gnostic and related literature, including the now well-known gospels of Thomas and Philip.

The *Gospel of Judas*, made famous in 2006 by the promotional efforts of its publisher, The National Geographic Society, had a similarly tortured history. The initial discovery of the *Gospel of Judas* is unknown to us, but it is quite likely that the codex containing it was discovered in an Egyptian

tomb. The subsequent history of what is now called *Codex Tchacos*, named after the father of Frieda Nussberger-Tchacos, who sold the volume to National Geographic, or *Codex Judas*, by those who disagree with National Geographic's claim of ownership, is now fairly well documented; it changed hands several times over a period of more than twenty years before eventually winding up with an owner who was both responsible and wealthy. The codex containing the *Gospel of Judas* was briefly flashed to responsible scholars in the early eighties, but then was kept much of the time in a humid-free safe deposit box in New York State (having previously been preserved by the dryness of the Egyptian climate) until it was bought by a wealthy amateur collector who, for reasons known only to himself, popped the manuscript into the deep freeze. Badly damaged by this treatment, it was restored, transcribed, and translated hurriedly by a team of experts assembled by National Geographic. Codex Tchacos contains four separate texts, each of which is damaged to a greater or lesser extent, but it is the *Gospel of Judas* that has taken the limelight. Pride of place in this newly discovered Gnostic gospel is given to Judas Iscariot, but his significance is still being debated by academics and others. If Judas really should be seen as the hero of the story, then this is an example of a revolutionary technique named *inverse exegesis*, which the Gnostics are known to have used as a new way of reading scripture. But, if the second wave of scholars who have studied the gospel are correct, Judas may simply be the archetypal disciple we already knew, a traitor and a worshipper of the wrong god. However the academic discussion might play out, the *Gospel of Judas* is full of Gnostic teaching.

Who were the Gnostics? They first appeared in the first centuries AD, in the context of eastern Mediterranean Hellenistic civilization. The earliest recorded Gnostics were people like Menander, Satornilos, Basilides, and—perhaps the earliest of all, if he was not merely a legend—Simon Magus. At the peak of Gnostic activity, many different groups existed, given outlandish names by the church fathers like Marcosians, Ophites, Cainites, Naasenes, Carpocratians, and Borborites, but modern scholars usually divide them into two categories—Sethians and Valentinians.

The classic Gnostics, and those to whom the word can be applied with the least controversy, were the group known to modern scholars as the Sethians. They treated the obscure biblical character Seth, the third son of

Adam and Eve, as the revealer of Gnostic truth, and they referred to themselves as the “seed of Seth” or “children of Seth”. The Sethians placed a triad of father, mother, and son at the top of their celestial hierarchy, below which were many other spiritual beings. Somehow one of these beings (often Sophia, “wisdom”) suffered a fall from grace, and the world of matter was created. Matter was shaped into the cosmos or world we know by a demiurge—a lower creator god brought into being as a result of the fall. This demiurge was ignorant of or hostile to the spiritual realm and with his minions, the archons, created the world and human beings and attempted to dominate them. But the demiurge and archons were unable to create human beings without an element of spirit from the world above. The fallen being was able to reascend with the help of a redeemer figure from the spiritual realm, and the progress of humanity mirrors this redemption. Each person possesses a spark of divine light or spirit, and this spark can grow, so each of us can transcend the material world and the influence of the demiurge and his archons and regain our common spiritual heritage.

The Valentinians, the other major early Gnostic group, had a similar myth but were generally more moderate in their approach and more conciliatory to Catholic Christians. They preferred to read the Hebrew Bible or Old Testament allegorically, to divine hidden meanings in it, and thus did not need to reject orthodox Christianity, treating it as a more external understanding of truth that might eventually lead to a true Gnostic understanding.

The relationship between Christians and Gnostics is a complex one, and the origins of Gnosticism are more or less unknown. Gnostic texts are thoroughly disinterested in the history of their own communities. Their approach is mythological, describing themselves in reference to the spiritual universe, the creation of the material world, and the subsequent creation and mythic history of humanity. There is some evidence that the Sethians were not initially Christian but originated as a heterodox Jewish group. Unfortunately, the only explicit statements on their origin were made by the heresy-hunting church fathers—Christian writers in the second and third centuries such as Irenaeus, Hippolytus, Tertullian, and Epiphanius. These heresiologists unanimously declared Gnosticism to be a Christian heresy and traced most Gnostics back, by one route or another, to Simon Magus, the Samaritan magician in the Acts of the Apostles, who

converted to Christianity and then attempted to buy spiritual powers from Peter and John. (Some Gnostics apparently did look back to Simon as their founder and called themselves Simonians.) The church fathers wished to see Gnosticism as a corrupt spinoff of Christianity—a heresy—but unintentionally acknowledged that it might be as old as Christianity and have similar origins. (In the definitions in the current book, I use the word *heresy* liberally, but this practice should not be interpreted either as a historical assessment of any "heretical" group originating as a breakaway from an orthodox core or as a qualitative judgment of the truth or appropriateness of any spiritual system or set of beliefs.)

Gnosticism probably had its beginning in the intense spiritual and religious ferment during the first and second centuries in the eastern Roman Empire, a period that also saw the formation of Christianity and post-Temple Judaism. The church fathers and the movements that became established as orthodox, or Catholic, Christianity were vehemently opposed to Gnostics and to the many competing Christian churches of the period. When the time came for Christianity to take a prominent role on the world stage when it was adopted as the official religion of the Roman Empire, the church fathers seized the opportunity and exiled and suppressed competing groups. Thus, the ancient Gnostics were squeezed out by Christianity triumphant, and, though they may have lingered on in small pockets for centuries, the Sethians, Valentinians, and other related groups died out.

From then on, we can trace their influence and successors in two ways. The Gnostics may be regarded as dualists, acknowledging two principles, the transcendent unknown God and the lower world-creating demiurge, in an opposition of spirit and matter. Yet the ancient Gnostics were not absolute dualists who insist that an eternal battle is taking place between light and dark, good and evil, but were mitigated or moderate dualists, acknowledging the ultimate unity of God and the universe but viewing our current situation on the earth as a temporary dualism brought on by the fall.

A thread of Western dualism can be followed historically from the Gnostics to the Manichaeans, a Gnostic-influenced religion founded by Mani in the third century, all the way to the medieval Cathars. This thread of dualism, in which the figure of Christ always has a role to play, can be traced from the Manichaeans to the Paulicians, a Christian sect in Turkey

and the Balkans, to the Bogomils a little farther west, and then on to the Cathars, who were the biggest threat to Roman Catholic Christianity until the Protestant Reformation. The Christianity of the Paulicians, Bogomils, and Cathars placed the burden of guilt for the creation of the world on Lucifer, or the devil. They emphasized personal responsibility conveyed by a rite called the consolamentum, which conferred the divine spirit on the Perfect, as the full initiates of the Cathars were called. But this tributary from the river of Gnosticism dried up—or was dammed and choked off—when the Albigensian Crusade and the Inquisition besieged and persecuted the Cathars and succeeded in exterminating the religion.

A second line of continuation may be followed by identifying those individuals and sects in Western Christianity that emphasized personal spiritual experience in a Christian setting. Throughout the history of Christianity, despite the best attempts of those with temporal ecclesiastical power to eliminate them, mystics, spiritually inspired individuals, and esoteric groups have continued to emerge within Christendom. Individuals like Meister Eckhart, John of the Cross, and Jacob Boehme can easily be counted as those who experienced gnosis and hence might be called Gnostics in the broadest sense of the word. Not entirely separate from these is the semisecular mysticism associated with medieval alchemy and with poets such as Thomas Traherne, Goethe, and the truly Gnostic William Blake, who, though he could only have had the slightest exposure to Gnostic ideas, could come up with a genuinely Gnostic system on his own.

A unique example are the Mandaeans, the sole surviving Gnostic religion, who may be traced back to the first century and are now threatened as a side effect of the current war in Iraq. Their scriptures contain full-blown Gnostic myths; their baptism rituals derive from first- and second-century Jewish baptisms; and they have survived for nearly two millennia as minority peoples, weathering the vicissitudes of religious and political change. They are the last of the ancient Gnostics, and even they may not survive as a people beyond the end of this century unless they receive support.

The reemergence of Gnostic texts beginning at the end of the eighteenth century led to a revival of Gnosticism, and many modern Gnostic churches date themselves to the late nineteenth century—the “Gnostic Revival.” The advent of Theosophy in the second half of the

nineteenth century coincided with a great interest in the esoteric side of religion, and Mme Blavatsky's *The Secret Doctrine* made frequent reference to the available Gnostic literature—the heresiologists and the *Books of Jeu* and *Pistis Sophia*.

The treasure of Gnostic literature that is the Nag Hammadi library burst open the dam, and in the period since World War II Gnosticism has had a growing influence on modern literature through writers like Philip K. Dick and movies like *The Matrix*. The riches of the Gnostics and their kin can take a lifetime to study, and the development of gnosis itself is surely a lifetime's work. My hope is that this book will reduce some of the groundwork and help the student of Gnosticism to tap more directly into the well of gnosis.

Abbreviations Used in the Text

BG: Berlin Gnostic Codex
NHC: Nag Hammadi Codex
P. Oxy: Papyrus Oxyrhynchus

A



Aachiaram: In the **Secret Book of John*, an angel who governs the function of "arrangement" or integration.

Aariel/Ariael: (Hebrew, "lion of God") A name found along with the lion-headed *Yaldabaoth on a Gnostic gem; also connected with Yaldabaoth in **On the Origin of the World*.

Aarmouriam: One of the seven *angels governing all the other angels who create or animate the body in the **Secret Book of John*.

Abalphe: In an apocalyptic passage in the **Paraphrase of Shem*, a female wind that will come out of the mouth of a demon from the east.

Abatur/Abathur: In *Mandaean myth, the Third Life emanated by *Rba (the Great Life). Abatur is the "keeper of the scales" who determines which souls are worthy to enter the house of light. Sometimes called *Bhaq Ziwa, he is the father of *Ptahil and the *uthras.

Abel: In Genesis, the second son of *Adam and *Eve, and the murder victim of his brother *Cain. In the **Secret Book of John*, Eve is raped by *Yaldabaoth and gives birth to Cain, also known as *Eloim, and Abel, also known as Youe or *Yave; Abel/Yave is described as righteous in contrast to his brother Cain. Also in the *Secret Book of John*, Abel is an *archon of the seven heavens, associated with Monday. In the **Holy Book of the Great Invisible Spirit*, Abel is the seventh of the *twelve archonic *angels brought forth by *Sakla and *Nebruel.

Abenlenarchei: In the *_Secret Book of John_, a power responsible for creating bone marrow.

Aberamentho: A name for *Jesus in the *_Pistis Sophia_.

Abgar Letters: (third century) An *apocryphal exchange of letters between *Jesus and the first-century King Abgar of Edessa in the kingdom of Osroene in *Syria. Abgar's letter urges Jesus to come to Edessa because of his wonder-working reputation. In response, Jesus praises Abgar's faith and promises to send one of his disciples to Edessa.

Abitrion: In the *_Secret Book of John_, an angel who created the right underarm.

Ablanathanalba: A palindrome used in *Coptic and Greek magical texts, including Christian magical texts.

Abraham: The patriarch in Genesis. In the *_Gospel of Philip_, Abraham's adoption of the rite of circumcision is seen as a example of *asceticism, teaching that it is "right to destroy the flesh."

Abrana: In the *_Secret Book of John_, an angel who animated the toes of the left foot.

Abrasax: In the *_Revelation of Adam_, one of three *angels, along with *Sablo and *Gamaliel, who will descend and rescue people from fire and wrath, probably from *Sodom and Gomorrah. See also *Abraxas.

Abraxas: An entity who has various roles in Gnostic and magical systems. The letters of the word *Abraxas* in Greek *gematria, in which each letter of the Greek alphabet is given a unique value, add up to 365, which in the Basilidean system described by *Irenaeus represents the 365 *emanations from the supreme being. Abraxas appears frequently on engraved magical *gems, usually depicted with a rooster head. The name might have

originated from Hebrew *Arba* (“four,” referring to the *tetragrammaton, the divine name) *Sabaoth*, “lord of hosts.” Abraxas is also a deity in C. G. *Jung’s **Seven Sermons to the Dead*.

Abrisene: In the **Secret Book of John*, one of the *twelve powers begotten by *Yaldabaoth.

Absolute: *God, defined as that which exists in, by, and of itself without reference to anything else. Philosophies that posit an Absolute are usually transcendentalist.

Abu Jahl: (Arabic, “Father of Folly”) A name for *Azazi’il in the **Mother of Books*; also a traditional nickname for an opponent of *Muhammad.

Abu Talib: Uncle of *Muhammad and father of *Ali, the founder of Shi’ite Islam; also an angelic figure in the **Mother of Books*.

Abydos: City in Upper *Egypt, site of the central shrine to the mysteries of *Osiris from the Sixth Dynasty onward.

Abyss: The underworld, either related to or equivalent to (for example, in the **Tripartite Tractate*) *Chaos, *Hades, and the outer darkness. The Abyss is often seen as preexisting the *demiurge. In the **Secret Book of John*, five kings are set by *Yaldabaoth to rule over the Abyss, which later shakes to its foundations when a voice issues from the heavenly realm. In the **Three Forms of First Thought*, the Son revealed himself to those in the Abyss. The non-Gnostic *Nag Hammadi text **Teachings of Silvanus* associates the Abyss with punishment for *sin and asserts that the spirit of evil may throw a person into the Abyss and that any person who is not pleasing to God will go down to the Abyss. In **On the Origin of the World*, the demiurge and the other beings in Chaos will be cast into the Abyss at the end of the age.

Achamoth: (From Hebrew *hokhmah*, “wisdom”) An angel of *Eden in *Justin’s **Baruch*. In *Valentinian *cosmology, Achamoth is the lower *Sophia who is trapped outside the *pleroma. See also *Echamoth.

Achcha: In the **Secret Book of John*, an angel responsible for creating the uvula.

Achiel: In the **Secret Book of John*, an angel who created the right knee.

Acinetos: (Greek, “immovable”) An *aeon emanated from the aeons *Sermo and *Vita according to the *Valentinian system in *Tertullian’s **Against the Valentinians*. Acinetos formed a pair with the aeon *Syncrasis.

acosmism: A philosophy that denies reality to the created universe and attributes reality only to the *Absolute. Gnosticism may be interpreted as acosmic, since only the spiritual world may be considered truly real.

Act of Peter: (BG 8502, 4) An *apocryphal account of the apostle *Peter, dated to around the end of the second century. Most scholars maintain that the *Act of Peter* is not a Gnostic text, but it is found with the **Gospel of Mary*, the **Secret Book of John*, and the **Wisdom of Jesus Christ* in the *Berlin Gnostic Codex. The apostle Peter is criticized by someone in the crowd for healing many strangers but leaving his own virgin daughter paralyzed. Peter responds by restoring his daughter to health, and she promptly gets up and walks. But Peter returns her to her paralyzed state because her paralysis will protect her against sexual defilement. When she was ten years old, a man named *Ptolemy had been planning to ravish her, but upon seeing that she was paralyzed he had relented and eventually made his way to Peter’s house where he converted to Christianity. When Ptolemy died he gave his land to Peter, who sold it and passed on the money to the poor.

***Acta Archelai**:* A fourth-century Christian polemical work written by Hegemonius, an otherwise unknown Christian, concerning Archelaus, a

bishop in northern Mesopotamia, that attacks Manichaean beliefs and practices. The *Acta Archelai* was widely used and quoted by subsequent Christians who opposed *Manichaeanism.

Acts of Andrew: (150–250) One of the most popular of the *apocryphal acts, known throughout the Christian world up to the ninth century. Its Gnostic features are not as prominent as some of the other apocryphal acts, such as the **Acts of John*, but there is evidence it was used by *Manichaeans and *Priscillians. The *Acts of Andrew* is characterized by a succession of miracles performed by the apostle, who goes to the Greek province of Achaia after the *resurrection of *Jesus but travels also to other parts of Greece, Byzantium, and surrounding areas. He heals and raises the dead, causes an illegitimate fetus to be aborted, saves a boy from the incestuous attention of his mother, and is rescued by God from an earthquake. After a variety of adventures, including an imprisonment, *Andrew is crucified and delivers a sermon on the cross that lasts for three days.

Acts of John: (150–200) The most Gnostic of the *apocryphal acts, containing elements of *docetic doctrine, which considers the body of *Jesus unreal. Jesus was said to change shape, appearing as a small boy, as a handsome man, as a bald-headed man with a long beard, and as a youth. The *Acts of John* also contains the Round Dance of the Cross, or Hymn of Jesus, and a Gnosticized account of the crucifixion.

Acts of Paul: (150–200) The most popular of the ancient *apocryphal acts, which contains the only known description of Paul, “a man small in size, with a bald head and crooked legs; in good health; with eyebrows that met and a rather prominent nose.” It promotes celibacy yet features an important female companion of *Paul named Thecla. The *Acts of Paul* was initially popular among orthodox Christians but was treated with suspicion once it was used by *Manichaeans.

Acts of Peter: (150–200) One of the earliest of the *apocryphal acts of the *apostles, the *Acts of Peter* includes a *magic contest between *Simon

Magus and the apostle *Peter in Rome. It concludes with Peter's martyrdom and the famous Quo Vadis section, in which Peter, while fleeing Rome, sees *Christ and asks him, "Quo vadis?" (Where are you going?). Christ replies that he is going to Rome to be crucified again, which Peter understands as an injunction to return to Rome and accept his own crucifixion.

Acts of Peter and the Twelve Apostles: (NHC VI, 1) An *apocryphal account of the *apostles, an allegorical Christian tale with no specific reference to *Gnosis or to Gnostic *cosmology. *Peter and the disciples voyage to a city named Abide-in-Endurance, where they meet a stranger named *Lithargoel, a *pearl merchant. Lithargoel describes his city of nine gates, and the disciples undertake a hazardous journey to reach it. Later, Lithargoel returns as a doctor and identifies himself as *Jesus. He gives the disciples a bag of medicine and instructs them to heal not only bodies but hearts as well.

Acts of Pilate: (150–400) A fictional account purporting to be the official records of the trial of *Jesus, which seeks to exonerate Pilate and to put the burden of blame on the Jews; also known as the **Gospel of Nicodemus*.

Acts of the Apostles: (ca. 75–110) *New Testament book written by the author of the *Gospel of Luke that follows the fortunes of the *apostles after the *resurrection of *Jesus and describes the conversion and subsequent ministry of *Paul. Of particular interest to the study of Gnosticism is the episode in Acts 8 in which *Simon Magus appears. Acts reflects the tendency to harmonize early divisions between Jewish and gentile Christians and presents an idealized history of the very early church.

Acts of Thomas: (200–225) An *apocryphal act with strong Gnostic influence in parts and a tendency toward celibacy and *asceticism. It tells the story of the *apostles drawing lots to divide up the world for their missionary journeys and follows the fortunes of *Thomas after he draws India. He resists the mission assigned to him, so *Christ arranges for him to be sold as a slave to a merchant named *Habban, who takes Thomas to

India, where he works as a carpenter for King Gundaphorus. He performs miracles in India but is eventually condemned to death by King Misdaeus and his relation Charisius after Thomas converted their wives. In prison, Thomas sings the beautiful **Hymn of the Pearl*. The **Acts of Thomas* was used by *Manichaeans as well as Catholic Christians.

Adaban: In the **Secret Book of John*, an angel who created the neck.

Ad abolendam: A *papal bull of 1184 issued by Lucius III denouncing the *Cathars and *Waldensians in Italy in particular and urging priests to act against *heresy in their parishes.

Adakas: *Mandaean abbreviation for Adam Kasya, the spiritual *Adam.

Adam: (Hebrew, "human being") The first man in Genesis. Adam fulfils several roles in Gnostic texts but is typically a botched creation who is succeeded by *Seth. In *Mandaean myth the physical Adam (Adam Pagria) has a spiritual counterpart (Adam Kasya) who inhabits *Msunia Kusta, the spiritual counterpart of the material world, and whose children are the spirits of human beings. The physical Adam is the first man.

adamantine: A legendary strong material, often considered to be a metal or gemstone, referred to in a variety of myths and sometimes connected with the figure of *Adam. In the **Hymn of the Pearl*, the prince's robe is decorated with *gems, precious metals, and adamantine jewels.

Adamas: The heavenly *Adam, or divine *Anthropos, father of the heavenly *Seth in Gnostic systems such as the *Naasene. In *Manichaean myth, in the **Kephalaia,* Adamas of Light is one of the *five sons of the *Living Spirit and is sent to help humanity. In the **Books of Jeu,* Adamas Sabaoth is the great tyrant.

Adamites: A North African Christian sect from the second to fourth centuries that allegedly practiced naturism and eschewed marriage,

intending to return to the state of *Adam and *Eve in the Garden of *Eden. None of their writings survive, and the only accounts are hostile references by church fathers. They are referred to by *Epiphanius, *Theoderet, and *Augustine of Hippo.

Adam Kadmon: In *Kabbalah, the ideal, spiritual form of man, or the archetype of man.

Adatan: Along with *Yadatan, one of a pair of spiritual beings in *Mandaean myth who, according to the **Ginza Rabba*, sit at the gate of life and seek spirits and souls in the place of light.

Addai: Legendary founder of Syrian Christianity, sometimes considered to be identical to the apostle Thaddeus or to one of the *seventy-two disciples sent out by *Jesus. He is mentioned in the **Abgar Letters*, where he is sent by *Thomas to Edessa. In the **First Revelation of James*, Jesus tells *James to pass on his revelations to Addai, who will write about them. His legendary life was fully developed in the fourth century *Doctrine of Addai*.

Adelphius: (third century) A *Gnostic mentioned by *Porphyry, leader of a *Sethian Gnostic school. In reaction to Adelphius, *Aquilinus, and their pupils, *Plotinus lectured against Gnosticism, which formed the basis for his tract **Against the Gnostics*.

Adnaut Hiia: (“Likeness-of-Life”) In *Mandaeanism, a female spirit mentioned in the **Ginza Rabba* and *’Niania, sometimes considered to be the mother of Yusamin.

Adonai: A Hebrew name for God, meaning “Lord.” For the *Mandaeans, Adonai was an evil god identified with the Sun and the god of the Hebrews. Variations on the name appear in *Gnostic texts, e.g., *Adonaios.

Adonaias: An *archon created by *Yaldabaoth and associated with Mars.

Adonaios: An angel of *Eden in *Justin's **Baruch*, also an *archon or a name linked to the *demiurge. In **On the Origin of the World*, one of the seven androgynous archons of *Chaos, whose feminine name is "Kingship." In the **Holy Book of the Great Invisible Spirit*, also known as *Sabaoth, the fifth of the *twelve archonic *angels brought forth by *Sakla and *Nebruel.

Adonaiou: See *Adonaias.

Adonein: See *Adonin.

Adonin: In the **Secret Book of John*, a monkey-faced *archon associated with Friday and paired with *Jealousy.

Adonis: (from Semitic *Adon*, "Lord") A dying and rising god at the center of a mystery *cult. Originally of Semitic origin, he is linked to the similar figures of *Osiris, *Attis, and Tammuz and is mentioned as "thrice-lamented Adonis" in a hymn in the **Naasene Sermon*.

adoptionism: The belief that *Jesus was born human and became divine only when he was adopted as *God's son later in his life, usually at the time of his *baptism by *John or on the cross. Some scholars believe there are signs of an adoptionist approach in the letters of *Paul and the *Gospel of Mark, and Jewish Christian sects, such as the *Ebionites, were generally adoptionist.

Advaita Vedanta: The nondualistic interpretation of the Hindu Vedas, in which the individual *soul is identical with Brahman, the soul of the universe. Parallels have been drawn between Advaita and Gnosticism. Both teachings can be shown to have emanationist cosmologies and figures that represent the archetypal human being. The Gnostic doctrine that the human *spirit is akin to the *pleroma and thus to the true *God

has resemblances to the lack of distinction between the true human self and God in Advaita.

adversary: In Christianity a synonym for *Satan*, which itself is Hebrew for *adversary*. In the **Authoritative Discourse*, the adversary spies on humanity, infecting the human heart with desires. In **Three Forms of First Thought*, the adversary is an evil, obstructive force.

AE: Pen name of George Russell (1867–1935), an Irish Protestant poet, artist, and social reformer. He was a mystic who had visions, a member of the *Theosophical Society, and the author of articles on the *Gnostics for Theosophical publications. "AE" was a typographical error for his intended pen name "Aeon."

Aeacus: A judge of the dead in Greek myth.

AEĒIOUŌ: The seven *vowels of the Greek alphabet: Alpha, Epsilon, Eta, Iota, Omicron, Upsilon, and Omega. The vowels were chanted or recited repetitively and occur in Gnostic and *magic texts.

aeon: (Greek, "eternal realm") (1) In *Gnostic mythologies, aeons are beings that are emanated, often in pairs, or *syzygies, from the *Godhead and exist in the *pleroma. Their names often denote spiritual or mental attributes such as *Pistis (faith), *Sophia (wisdom), or *Protennoia (forethought), or important Gnostic concepts such as Man (*Anthropos) or Spirit. The most common aeon in Gnostic mythology is *Sophia. Often, an aeon is involved in the creation of humanity, contributing *spirit to human beings against the wishes of the *demiurge and his *archons, who typically create the *soul and the *body. (2) In *Mithraism and other mysteries, Aeon is the god of time or eternity, often lion-headed and fire-breathing. (3) In Hellenistic *Egypt, the term is used to designate deities, particularly *Osiris and *Serapis.

Aerosiel: In the **Holy Book of the Great Invisible Spirit*, Aerosiel and *Selmechel are sent with four hundred *angels to guard the *incorruptible

race, the *Sethian *Gnostics.

afterbirth: See *placenta.

Against Heresies: A polemical anti-Gnostic tract written by *Irenaeus, who was chiefly concerned with the influence of the *Valentinians but describes and attempts to refute many Gnostic and heretical sects. Ironically, Irenaeus's account has preserved information about Gnostic teachers, and groups and summarizes Gnostic systems that would otherwise have been lost.

Against the Gnostics: Tract by *Plotinus, full title *Against Those Who Declare the Creator of This World, and the World Itself, to be Evil*, found in **Enneads* II.9, which argues against the worldview of the *Gnostics. Despite *Plotinus's objections, *Neoplatonism has much in common with Gnostic thought.

Against the Valentinians: Polemical work by the church father *Tertullian that criticizes the *Valentinians for posing as mainstream Christians and describes their secret cosmological teachings.

Agape: (Greek, "love") In Christianity, spiritual love or charity. According to the *Valentinian system in *Tertullian's **Against the Valentinians*, Agape was an *aeon emanated from *Anthropos and *Ecclesia, paired with *Metricos in a *syzygy.

Agapius: *Melchite Bishop of Hierapolis in *Syria who wrote a world history in Arabic that contains a late account of the *Valentinian *Markus.

Agathopous: (second century) A direct pupil of *Valentinus and the recipient of the *Epistle to Agathapous*, which survives only in quotation by *Clement of Alexandria.

Agdistis: The androgynous child of *Kybele, the Great Mother.

Ageratos: (Greek, “never old”) According to the *Valentinian system in *Tertullian’s **Against the Valentinians*, an *aeon emanated from *Sermo and *Vita who is paired in a *syzygy with *Henosis.

Agramas: Watcher of the *aeons in the **Books of Jeu*.

Agrippa Castor: Christian *heresiologist (second century), author of *Refutation of Basilides*, which attacked the *proto-Gnostic *Basilides. The work is lost but is referred to by *Eusebius.

Agromauma/Agromauna: In the **Secret Book of John*, an angel who created the heart.

Ahaba d Mania: (“giving of garments”) A *Mandaean ceremony for those who died without wearing the specially prescribed death garment.

Ahriman: The *adversary in *Zoroastrianism. The king of *darkness in Iranian *Manichaeanism.

Aidoneus: Unseen one, an epithet for *Hades in the Greek mysteries.

Aileos/Aileoil/Aileou: In the **Paraphrase of Shem*, one of the divine beings who protect humanity against the evil forces of *Nature.

Aina: (“the well spring”) A *Mandaean divine mother and *female principle of creation, associated with the palm tree.

Ainios: In the **Three Forms of First Thought*, an *aeon who is part of the second group of aeons.

Ainon: In the **Holy Book of the Great Invisible Spirit*, a name for the thrice-*male child.

Ainos: (“praise”) According to the *Valentinian system in *Tertullian’s **Against the Valentinians*, an *aeon emanated from *Anthropos and *Ecclesia, who is paired in a *syzygy with *Synesis.

Akembes: According to *Hippolytus, one of the founders, together with *Euphrates, of the *Peratae Gnostic sect. Nothing else is known of him.

Akhana: (“love”) According to the *Valentinian system in *Tertullian’s **Against the Valentinians*, one of the *ogdoad, paired in a *syzygy with *Caen.

Akioreim: In the **Secret Book of John*, an angel who created the nose.

Akiressina: In the **Holy Book of the Great Invisible Spirit*, the eighth of the *twelve archonic *angels brought forth by *Sakla and *Nebruel.

Akhmim Codex: See *Berlin Gnostic Codex.

Akramachamari: A word of power used in magical texts, which may derive from the *Aramaic for “uproot the magical spells.”

Akramas: In the **Holy Book of the Great Invisible Spirit* and **Zostrianos*, an *aeon who is guardian of the immortal *soul.

Akremon: In **Zostrianos*, “the ineffable,” the second *aeon of the *Protophanes aeon.

Alan of Lille/Alain de Lille/Alanus ab Insulis: (ca. 1128–1202) French theologian who wrote against the *Cathars. He claimed that the word *Cathar* derived from the supposed Cathar habit of kissing the posterior of the cat, in which form *Lucifer was said to appear to them.

Albanenses/Albanensian: A name give by Raynier * Sacconi to a branch of Italian Cathars. They were absolute dualists, positing an eternal battle between God and Satan. The sect was perhaps founded by Albanus, a semi-legendary figure. They were in conflict with the Concorrenses, moderate dualist Cathars.

Albi: A town in the *Languedoc notable for its high proportion of *Cathars, who were known as Albigensians, after the town. Albi was the location of an attempt by *Bernard of Clairvaux in 1145 to persuade Cathar *heretics to rejoin the Catholic Church.

Albigensian Crusade: (1209–1229) A military campaign sanctioned by the Roman Catholic Church to combat the *Cathar *heresy in the *Languedoc region. The crusade was initiated by Pope *Innocent III after his legate *Peter of Castelnau was murdered. The battles were fought chiefly by soldiers of the northern kingdom of *France, which also had political motives, and parts of the Languedoc were annexed by France as a result of the crusade. Casualties are estimated at between 200,000 and 1,000,000. The crusaders successfully besieged many towns, including *Béziers, *Albi, and Carcassonne but after 1215 experienced some reversals due to successful resistance from Languedocian nobles. By 1229 all Languedocian strongholds had finally submitted, and eventually the Cathar holdouts of *Montségur (1244) and *Quéribus (1255) were defeated.

Al-Biruni: (973–1048) Persian author who wrote about the *Manichaeans and hence preserved traditional material about the life of *Mani.

alchemy: The traditional science of transformation. The material being transformed may be physical, psychological, or spiritual. The alchemists were forerunners of modern chemistry but also inheritors of Hermetic and Gnostic traditions. For example, there are strong Gnostic themes in the surviving work of the fourth-century alchemist *Zosimos.

Alcibiades: (ca. 100) An *Elchasite from Apamea who brought the **Book of Elchasai* to Rome, proselytizing on behalf of the Elchasites. He announced that a new remission of sins had been proclaimed in the third year of Trajan (AD 100) and described a *baptism that should impart this forgiveness even to the grossest sinners.

Alcinous: (ca. 150) A mid-second-century pagan Middle Platonist philosopher who wrote a handbook on *Plato that describes a cosmological myth in which the creator is the son of the first *God. This *demiurge formed the world based on the principles given by the first God, and he put the *souls of humans into *bodies but gave them teachings that would allow their souls to ascend after death. If these teachings were not followed, the *soul would have to reincarnate. Alcinous's myth is very close to the *Gnostic myth but has no opposition between the first God and the creator god.

Aldabaoth: See *Yaldabaoth.

Aletheia: (Greek, "truth") According to the *Valentinian system in *Tertullian's **Against the Valentinians*, one of the *ogdoad, who is paired in a *syzygy with *Caen.

Alexander of Abonutichus: Second-century pagan magician and charismatic who worshipped *Glycon and was known by the philosopher Lucian as Alexander the False Prophet.

Alexander of Libya: Gnostic writer mentioned in passing by *Porphyry. His works were studied in the schools of *Aquilinus and *Adelphius.

Alexander the Valentinian: (late second–early third century) A *Valentinian mentioned in the works of the church father *Tertullian as arguing in his syllogisms a *docetic position that *Christ did not come in the flesh, which he backed up with quotations from the hymns of *Valentinus.

Alexandria: (1) Mediterranean seaport in *Egypt founded by Alexander the Great in 331 BC. It was the capital of Egypt for almost a thousand years and the literary and intellectual center of the Greco-Roman world, with the greatest library in the ancient world. Alexandria had a large and wealthy Jewish population, and the meeting of Judaism and the Platonic tradition was an important factor in the origin and development of Gnosticism. Alexandria was home to the biblical Platonic allegorization of *Philo of Alexandria, to the *Hermetica, to various brands of Platonism, including Christian Platonism such as that of *Clement of Alexandria and *Origen, and to *Neoplatonism. (2) A female Gnostic from the island of *Kephallenix in the Adriatic who married *Carpocrates and was mother of *Epiphanes.

Alexandrian Gnostic Church: Modern American Gnostic community devoted to transformation, it practices sacraments and claims valid *apostolic succession.

Alexius Comnenus: Byzantine emperor (1081–1118) who persecuted unorthodox Christian groups, including the *Paulicians and *Bogomils. He was responsible for tricking a confession out of *Basil the Physician, which resulted in Basil being burned at the stake.

Ali: Nephew of *Muhammad and martyred founder of Shi'ite Islam; in the **Mother of Books*, he is an entity in the divine realm of five.

All: A technical term in Gnosticism that may refer to the *pleroma or to the entire universe.

allegory: A way of writing or interpreting a text in which the people, events, and objects in a narrative are each given a specific symbolic meaning. Allegorical interpretations of the Bible and other writings such as Homer were common in the Hellenistic period. *Philo of Alexandria used Platonic themes and concepts to interpret passages from the *Torah, and his lead was followed by the *Valentinians, who especially used *Valentinian *cosmology and the *body-*soul-*spirit system to interpret

the Bible, and by Christian Platonists such as *Clement of Alexandria and *Origen.

Allogenes: (Greek, “of another race,” “stranger”) A name for *Seth, emphasizing that he is of “another seed” (Gen. 4:25).

Allogenes the Stranger: (NHC XI,3) A *Sethian Gnostic revelation or apocalypse. *Allogenes describes the visions and revelations he has received from *Youel during the ascent of his *soul. Youel addresses the divine figures of the Sethian system such as *Barbelo, the triple-powered one, *Kalyptos, *Protophanes, the *Autogenes, and the triad of Existence, Vitality, and Mentality. Allogenes goes on to describe his own mystical ascent through these mythical beings and qualities. The book ends with Allogenes commissioning his son *Messos to proclaim the message contained in this book.

almaya: A *Mandaean term meaning “worlds” or “beings.”

alpha: First letter of the Greek alphabet.

Alphleges: In *_Allogenes_, an *aeon of the second power. In *_Zostrianos_, an aeon connected with *Barbelo.

Amaury, Arnold: (d. 1225) Head of the *Cistercians and later Archbishop of Narbonne, he led the *Albigensian Crusade at the siege of *Béziers in 1209.

Ambrose of Alexandria: (d. ca. 250) A wealthy Alexandrian merchant who was a *Valentinian and an attendee at the Catechetical School of *Alexandria, where he was persuaded by *Origen to become a Catholic Christian. He was a patron of Origen, and Origen in turn dedicated many of his works to Ambrose. Ambrose was persecuted as a Christian under Maximinus Thrax in 235 but was released and died several years later.

Ambrosios: In *_Zostrianos_, Ambrosios the virgin is the third *aeon of the *Protophanes aeon.

Amelius: Neoplatonist, a close disciple of *Plotinus, with some responsibility for the Neoplatonist campaign against the *Gnostics. According to *Porphyry, he was the author of a long treatise against the *Sethian Gnostic text *_Zostrianos_.

Amen: An angel of *Elohim in *Justin's *_Baruch_. In the *_Secret Book of John_, an *archon responsible for creating the teeth.

Amenai: In the *_Three Forms of First Thought_, a being responsible for covering the baptized with a robe of light in the *Sethian baptismal rite of the *Five Seals.

Amethes: In the *_Three Forms of First Thought_, an *aeon of the fourth group of aeons.

Amiel de Perles: A *Cathar *Perfect who was part of the *Autier Revival. He was renowned for giving the *consolamentum to anyone who wanted it, whereas other Cathar Perfect wished to assess whether the recipient was worthy of being a Perfect.

Amiorps: One of the seven *angels who govern all the other angels who animate the body in the *_Secret Book of John_.

Ammon: A king in *_Corpus Hermeticum_ 16 and in the *_Excerpt from the Perfect Discourse_ who is taught by *Asclepius. His name is derived from Amun, the Egyptian god who was the patron deity of Thebes and was euhemerized as a king.

Ammonius Saccas: (third century) Alexandrian Greek philosopher often referred to as one of the founders of *Neoplatonism, though little is known of his philosophy. _Saccas_ means "sack-bearer," and he was said to have

worked as a porter at the docks of *Alexandria. He is mainly known as the teacher of Plotinus. When Plotinus attended a lecture by Ammonius, he said, “This is the man I was looking for,” after which he studied with Ammonius for eleven years, from 232 to 243. Other pupils were the pagan Origen (mistakenly taken to be the church father *Origen).

Amoias/Amoiaiai: In the **Paraphrase of Shem*, one of the divine beings who protect humanity against the evil forces of *Nature.

amplification: In the psychology of *Jung, the interpretation of dreams based on comparative studies of mythology, religion, fairy tales, *alchemy, *astrology, etc.

amulet: A small object, often containing a magical text, worn for protection.

Anagnorisis: From a Greek word meaning “recognition,” the sudden realization of the truth of a situation or of one’s own identity; used in Greek tragedy.

Anaro: In the **Secret Book of John*, head of the material *soul.

Anesimalar: In the **Secret Book of John*, an angel who created the spleen.

Anatan: In *Mandaeanism, the name of a ruler of one of the underworlds, and husband of *Qin.

Andanian mysteries: Held in the town of Andania in southwestern Peloponnesus, the Andanian mysteries were considered second only to those of Eleusis. Several gods were worshipped, including Apollo, *Hermes, *Kore, and the Great Goddess, in a sacred grove.

Andiruna: A *Mandaean ritual hut built specially for marriage rites and consecrating priests.

Andrew: An *apostle, and brother of *Peter. As such, he sometimes voices the same sentiments as Peter in Gnostic texts and in the **Gospel of Mary* questions the truth of *Mary's close relationship with *Jesus. In the **Gospel of the Savior* he has a more positive role and is involved in a dialogue with the *Savior Jesus.

androgyne: (Greek *aner*, "man"; *gyne*, "woman") A being that has both *male and *female qualities. Common to various traditions, particularly in *alchemy, the image was adopted by *Jung to represent the balance of anima and animus. In Gnosticism, the androgyne as male-female occurs in several contexts. In the **Gospel of Thomas*, the seeker is instructed to make the two into one, so that the male is not male nor the female female. In some Gnostic cosmologies, divine figures are male-female.

angels: (Greek *angelos*, "messenger") In biblical tradition, heavenly beings created by *God. Angels have a variety of roles in Gnosticism. In some *proto-Gnostic systems, such as those ascribed to *Simon Magus or *Menander, angels are divine beings who are responsible for creating and governing the world. In the **Secret Book of John*, a wide range of angels with barbarous names, who are more akin to *archons, rule over the creation and animation of each individual part of the body. The four *Luminaries of *Sethian Gnosticism are sometimes referred to as angels.

Anhura: A name for light in *Mandaic.

anomianism: Indifference to the law. See *antinomianism.

Anomoeans: A fourth-century group of extreme *Arians who maintained that *God the *Father and *Jesus *Christ were completely different beings. In the **Concept of Our Great Power*, the reader is warned against the evil lusts and heresies of the Anomoeans; however, the text here is difficult and other interpretations maintain that the passage has nothing to do with the Anomoeans.

Anosh/Anus: (*Mandaic, “man,” “mankind”) A *Mandaean *savior figure, one of the eternal *uthras who has descended into the world of *darkness. Also one of the three sons of the spiritual *Adam and *Eve, along with *Hibil and *Sitil, and in the **Diwan* **Abathur* one of *Ptahil’s seven sons. The name Anosh is a version of Enosh, a son of *Seth in Genesis 5:9, who lived for 905 years.

Anselm of Alessandria: A thirteenth-century *Inquisitor and anti-*Cathar chronicler.

anthrogony: The study of the creation of humanity, as distinct from *anthropology, which is the study of the existing makeup of humanity. Gnostic anthrogony usually reinterprets the biblical story of *Adam and *Eve. The *archons are usually responsible for the various components of the human *body, while the *demiurge breathes in the *soul. It is left to the world of the *pleroma to provide the spark of divinity that animates humanity.

anthropology: The study of humanity, which in Gnostic terms particularly refers to the division of the human being into *body, *soul, and *spirit. It should be distinguished from the modern academic study of humanity known also as anthropology.

anthropomorphism: The belief that *God has human form, considered a variety of *heresy by the mainstream Christian church.

Anthropos: (Greek, “man,” “humanity”) (1) The divine ideal of humanity, often equivalent to the heavenly *Adam. (2) According to the *Valentinian system in *Tertullian’s **Against the Valentinians*, Anthropos is an *aeon emanated from *Sermo and *Vita and is paired in a *syzygy with *Ecclesia. (3) In the psychology of *Jung, the archetypal image of totality found in such sources as Gnosticism, *alchemy, and religion.

anticosmism: A philosophy or doctrine that sees the world or the ordered universe (cosmos) as an inferior or evil creation.

antinomianism: (from Greek *anti*, "against"; *nomos*, "law") The belief that religious law or morality does not apply to oneself or one's own religious group. Some Gnostic leaders, such as *Carpocrates and *Cerinthus, were accused of being antinomian by the *heresy-hunting church fathers. The antinomian practices described by the church fathers range from eating food offered to pagan idols to debauched orgies involving the consumption of bodily fluids. It is by no means clear whether the more extreme acts were actually practiced by any *Gnostics. The Christian rejection of Jewish food laws and circumcision may also be seen as a form of limited antinomianism.

Antioch: City in ancient *Syria, an early center of Christianity and home to the *proto-Gnostic *Satornilos.

Antitheus: In the **Three Steles of Seth*, a name connected to the supreme Preexistent One.

Antonio di Galosna: (d. 1387) One of the last major Italian *Cathars, a former *Franciscan monk who converted to Catharism in 1362. He was tortured by the *Inquisition in 1387 and then burned.

Aol: In the **Secret Book of John*, an angel who animated the right knee.

Apabathuel: A magical power that occurs in *Coptic and Greek magical texts and is known as the *Great Power or Great True Name.

Apelles: (ca. 120–185) A *Marcionite and founder of his own breakaway church. He probably joined a Marcionite community in *Alexandria but moved to Rome at some point, where he broke with the mainstream Marcionite Church, just as *Marcion had done with the Catholic Church. The church of Apelles became almost as widely distributed as that of Marcion but survived only into the third century. Apelles adapted Marcion's teaching into a more Gnostic form, supplying a cosmological myth to back up Marcion's theology. According to Apelles, the absolute and good *God had created *angels, the first of whom created a flawed

world. A second angel lured souls down into flesh, and a third was the god of the Jews who inspired the *Old Testament. The first angel requested that God send down *Christ to save souls. Christ's body was either of celestial or earthly material, depending on the version of the myth, and was crucified and returned to the *Father. According to *Rhodon, as an old man Apelles preached *Paul's message of Christ crucified and the importance of good works.

Aphredon: In the **Three Steles of Seth*, a name connected to the supreme Preexistent One; in **Allogenes*, called the *aeon of the aeons. In **Zostrianos*, the virgin light that leads to *Protophanes; one of the four luminaries of the *Kalyptos aeon, his consort is *Arme.

Aphrodite: Greek goddess of love. In the **Exegesis on the Soul*, the *soul has left her perfect husband because of the treachery of Aphrodite. In the **Naasene Sermon*, Aphrodite is associated with the lesser mystery of carnal regeneration.

Apis: The sacred bull of Memphis in *Egypt, whose partner was *Mnevis, interpreted in **On the Origin of the World* as representing the Sun and the *Moon, and the *demiurge *Sabaoth.

apocalypse: (Greek, "revelation") A literary vision that uses obscure imagery, some of which may be interpreted in the text. The vision is apocalypse of adam typically of the divine realm or of an eschatological future or is an encoded critique of the present time. The term has come to be associated with the end of the world, but this view is a particular eschatological variant of an apocalypse.

Apocalypse of Adam: See **Revelation of Adam.*

Apocalypse of Asclepius: See ***Excerpt from the Perfect Discourse*.

Apocalypse of Paul: See **Revelation of Paul.*

Apocalypse of Peter: (1) Another name for the *_Revelation of Peter_. (2) The _Apocalypse of Peter_ that survives in Ethiopic and Greek is a completely different text from the *Nag Hammadi *tractate of the same name. It dates from the second century and contains lurid descriptions of the torture of the wicked in Hell.

apocalypticism: The doctrine that the world and humanity will experience an imminent destruction or transformation, particularly by the intervention of *God. In both Judaism and Christianity, the return of the Messiah marks the beginning of the *apocalypse. Some scholars have seen Gnosticism as a response to a failed apocalyptic movement, emphasizing internal experience and an essentially negative view of the world after the apocalypse failed to appear.

apocatastasis: (Greek, "reconstitution," "restoration") In Christian theology, elucidated particularly by *Origen and Gregory of Nyssa, the principle that all of God's creatures will eventually share in *salvation when all is restored to *God. The doctrine of apocatastasis was declared anathema by the Fifth Ecumenical Council of Constantinople in 553. In Gnosticism, the apocatastasis is the restoration of the condition of the universe before the fall. Apocatastasis is connected to the *resurrection in the *_Gospel of Philip_, which specifies that "the bridegroom and the image must enter through the image into the truth, which is the apocatastasis."

apocrypha: Literally, "hidden things," generally used to designate scripture excluded from an official canon. (1) The biblical or *Old Testament apollonius of tyana apocrypha, writings that were written or survive only in Greek and were either excluded from the canon of the Bible or are considered deutero-canonical, secondary to the main canon. These include the Tobit, Judith, *Wisdom of *Solomon, Ben Sira (Ecclesiasticus), Baruch, 1 and 2 Maccabees, and additions to Esther and Daniel. (2) Early Christian apocrypha, apocryphal gospels, and acts of the second century onward that present mainly legendary material about *Jesus and his disciples. These include the apocryphal acts of the *apostles and the infancy gospels. (3) Gnostic apocrypha, Christian Gnostic gospels, and acts mostly from the *Nag Hammadi library,

discovered in *Egypt in 1945, such as the gospels of *Thomas, *Philip, *Mary, and *Judas, or the **Secret Book of John*. (5) Later apocrypha, texts from *late antiquity and the Middle Ages embroidering the stories of Jesus and his disciples. The **Golden Legend* was particularly influential in the high Middle Ages. See also *Pseudepigrapha.

Apocryphon of John: See the **Secret Book of John*.

Apollinaris of Laodicea, or **Apollinaris the Younger**: (d. 390) Bishop of Laodicea in *Syria and the founder of the Apollinarian *heresy, which held that *Christ had a human *body and *soul but that his *Nous, or spiritual part, was the divine Word, or *Logos.

Apollinarism or **Apollinarianism**: System developed by Apollinaris of Laodicea, and condemned as heretical, that held that *Christ had a human body and *soul but that the *Logos had taken the place of the human *Nous.

Apollo Karneios: See *Karneois.

Apollonius of Tyana: (ca. 40–120) A Greek Neopythagorean philosopher, teacher, and wonderworker from the town of Tyana in Asia Minor. He was said to have been ascetic, maintaining silence for five years and living on a sparse vegetarian diet. He believed that *God is *Nous (mind) and can be reached through one's own Nous. Ever since *Porphyry, the life of Apollonius has been compared to that of *Jesus because of the miracles and wandering. The *Life of Apollonius* by Philostratus, written in the third century and hence quite late, contains much that is legendary.

apologist: One who defends aspects of his beliefs by addressing the arguments of his opponents. Among the early (second-century) Christian apologists were *Quadratus, Aristides, and *Justin Martyr, who defended and justified their faith in *Christ to a pagan audience, often adopting pagan philosophical language.

Apology of Aristides: (120–130) A second-century Christian apology that, like the apology of *Quadratus, was presented to the Emperor Hadrian (though a *Syriac version is addressed to Antoninus). The apology compares Christianity with other contemporary religions and concludes, using pseudo-philosophical reasoning, that Christianity is superior to *paganism. Aristides was said to have been an Athenian philosopher before his conversion to Christianity.

Apolytrosis: (Greek) The sacrament of *redemption.

Apophantes: In **Zostrianos*, the virgin light that with *Aphredon leads to *Protophanes.

Apophasis Megale: The *Great Pronouncement*, *Great Exposition*, or *Great Revelation*, a book claimed to have been written by *Simon Magus but probably the work of second-century *Simonians. It survives in paraphrase by *Hippolytus. In the *Apophasis Megale*, the primary power emanated the universe, first the invisible then the visible, in which the invisible is hidden. This scheme also defines human beings, who have a divine spark hidden within their bodies.

apophatic theology: See *negative theology.

Apostle of Light: A title of *Mani and of his perceived predecessors, *Abraham, *Shem, Enoch, Enosh, *Buddha, *Zoroaster, *Jesus, and *Paul.

apostles: The *twelve followers of *Jesus who were sent to spread the Christian message. After his death and *resurrection, the place of the betrayer *Judas Iscariot was taken by Matthias. Many early Christian churches claimed specific apostles as founders. Some influential *Gnostics were said to have spiritual lineages that went back to the apostles—for instance, *Valentinus to *Paul via *Theudas, *Basilides to Matthias or to *Peter via Glaucias.

apostolic fathers: The Christian leaders from the late first century and early second century who were thought to have had direct contact with the *twelve *apostles. The apostolic fathers include *Clement of Rome, Ignatius of Antioch, and *Polycarp of Smyrna.

Apostolic Johannite Church: A modern Gnostic church that describes itself as an esoteric Christian church with valid apostolic succession. It claims continuity with the French Gnostic tradition and draws on a wide variety of scripture.

Apostolicon: The Greek name for *Marcion's collection of ten letters of *Paul: *Galatians, *Romans, 1 and 2 *Corinthians, 1 and 2 *Thessalonians, Laodiceans (*Ephesians), *Philippians, *Philemon, and *Colossians.

Apostolics: (1) A term for the particular early Christian churches whose doctrines and organization, notably the teaching of the redemptive atonement and the organization centered around the leadership of bishops, formed the nucleus of what would become the Catholic Church. (2) The Apostolic Brethren or Apostolics were a *Franciscan-like Christian sect founded in northern Italy in 1260 by Gerard Segarelli, of Alzano in Parma. They believed that the church had been in decline since the time of the *apostles and were *restorationist, intending to restore the apostles' way of living. They were declared heretical in 1287 and were strongly persecuted; most of the members were either imprisoned or burned. Some Apostolics later became *Cathars.

apostolic succession: The doctrine that an uninterrupted line of transmission from one bishop to another can be traced back to the original *twelve disciples. Apostolic succession is conveyed by a laying on of hands during the ordination of a bishop. Churches that claim apostolic succession include the Roman Catholic, the Eastern Orthodox, and the Anglican. Some modern Gnostic churches, including the *Ecclesia Gnostica Catholica and the *Apostolic Johannite Church, claim apostolic succession via bishops of schismatic churches that have broken away from the Roman Catholic Church while retaining a valid apostolic succession.

Thus, bishops of many Gnostic churches may claim apostolic succession and pass it on to newly consecrated clergy.

apothegm: A brief story that acts as a frame to an existing saying, particularly in the gospels to conceptualize the traditional sayings of *Jesus.

Apparellamentum: A form of confession used by the *Cathar *Perfect, who would confess monthly to a Cathar deacon or bishop.

Aquarian Gospel of Jesus the Christ: A modern *apocryphal gospel, written by Levi H. Dowling and first published in 1907. It does not claim to have been taken from a previously unknown manuscript but to have been dictated from the Akashic records, the Theosophical concept of knowledge directly available from another plane of existence. It expands upon the story that *Jesus was in India during his lost years and adds travels to Tibet, Persia, Assyria, Greece, and *Egypt. Unusual concepts in the *Aquarian Gospel* include *reincarnation, a teaching of zodiacal ages, and a *Christology proposing that Jesus made himself through prayer and spiritual effort into a vessel for the *Christ. The gospel includes numerous anachronisms and historical mistakes.

Aquilinus: (third century) A Gnostic mentioned by *Porphyry, leader of a *Sethian Gnostic school. See *Adelphius.

Arabeei: In the **Secret Book of John*, an angel who created the left buttock.

Arachethopi: In the **Secret Book of John*, an angel who created the right ribs.

Aramaic: A Semitic language, closely related to Hebrew, that was the official language of the western Persian Empire and was the main spoken language of Jews in Palestine for several centuries. It is generally believed to have been the language *Jesus spoke on a day-to-day basis. Certain of

Jesus's words in the *New Testament (e.g., *Talitha cumi*, "little girl, arise," Mark 5:41) are given in Aramaic.

Aramen: In **Allogenes*, an *aeon of the second power. In **Zostrianos*, associated with the *Barbelo aeon.

Ararim: In the **Secret Book of John*, an angel who created the left shoulder joint.

Arbao: In the **Secret Book of John*, an angel who animated the left hand.

Archangelic Book of Moses the Prophet: A lost work mentioned in **On the Origin of the World* and in the magical papyri. It includes a list of male angelic names and powers.

Archegos: The head of the *Manichaean religion, often seen by Christian polemicists as a Manichaean "pope."

Archendekta: In the **Secret Book of John*, an angel who governs the senses.

Archentechtha: In the **Secret Book of John*, an angel who animated the toes of the right foot.

archigenitor: (Greek, "world begetter") The *demiurge in the **Three Forms of First Thought*, called *Yaldabaoth, *Saklas, and *Samael.

Archir-Adonin: In the **Holy Book of the Great Invisible Spirit*, the eleventh of the *twelve archonic *angels brought forth by *Sakla and *Nebruel.

archon: (Greek *archon*, "ruler") In Gnostic systems, the archons are the numerous assistants of the *demiurge. They are usually responsible for the

creation of the human body, and specific archons are sometimes considered to create or animate the various components (limbs, organs, etc.) of the body. Planetary archons are also thought to rule over the various spheres through which the *soul may ascend. The archons have a negative role, restraining the spiritual impulses of humanity and directing human affairs for the demiurge, being responsible for the flood, the destruction of *Sodom and Gomorrah, and the crucifixion of *Jesus.

Archontics: A Gnostic sect described by the *heresiologist *Epiphanius in the fourth century. They are named after the *archons, but the name is likely to be the invention of Epiphanius, as *Gnostics were hardly likely to name themselves after the demonic minions of the *demiurge. Epiphanius may have used the name because of the long lists of archons in Archontic writings. The Archontic sect was founded by *Peter the Gnostic, a former priest in Palestine in the mid–fourth century. Through his pupil *Eutaktos, the Archontics spread to *Armenia, where they recruited several wealthy and influential Armenians. Epiphanius wrote that the Archontics used two texts of their own, the **Lesser Harmony* and the **Greater Harmony*, and also the late *Sethian text **Allogenes*. The Archontics were a variety of Sethian Gnostic and in one of their myths, *Seth was murdered and reincarnated as a Gnostic *revealer figure. They rejected *baptism and other sacraments, and many practiced sexual abstinence. The Armenian Archontics may have influenced the *Paulicians.

Ardesianes: *Valentinian Gnostic mentioned by *Hippolytus as a representative, along with Axionicus, of Eastern *Valentinianism.

Areche: In the **Secret Book of John*, an angel who created the belly.

aretology: (from Greek *arête*, "virtue") Stories of the miraculous deeds of a god or hero.

arhat: A realized being or saint in Theravada Buddhism, referred to in the *Manichaean **Great Song to Mani*.

Arians: See *Arius.

Arimanios: In the **Secret Book of John*, a Pharisee who tells *John that he has been deceived by "the *Nazarene." The name recalls the Zoroastrian *Ahriman.

Ariom: A being associated with the *Sethian *Five Seals baptismal rite in the **Three Forms of First Thought*.

Arius: (256–336) A *heresiarch Christian from *Alexandria who denied the identity of *Christ and *God and asserted that the *Son was inferior to the *Father. His doctrine is known as Arianism.

Armas: One of the seven *angels governing all the other angels who create the body in the **Secret Book of John*. See *Harmas.

Arme: A *revealer *luminary of the *Barbelo *aeon in **Zostrianos* and **Allogenes*.

Armedon/Harmedon: In **Zostrianos* and **Allogenes*, the first of the *aeons, who "belongs to all the glories"; in the **Three Steles of Seth*, one of a list of names associated with the supreme Preexistent One; in the **Three Forms of First Thought*, an aeon who is part of the first group of aeons.

Armenia: A mountainous country bordering on modern Turkey, Georgia, Azerbaijan, and Iran. Armenia has been home to unusual minority religious groups, including the Yezidis. The *Archontic Gnostics were Armenian, and the *heresiologist *Eznik of Golb feared the influence of *Valentinianism, Marcionism, and Manichaeanism in Armenia. *Paulicianism also thrived in Armenia, and the city of Edessa, associated with Thomasine and Syrian Christianity, was for a while part of the kingdom of Armenia.

Armenios: Son of *Zostrianos in **Zostrianos*; according to some sources, including Clement of Alexandria, Armenios was also the son of *Zoroaster and grandfather of *Er the Pamphylian.

Armoupieel: An *archon of the *Abyss in the **Secret Book of John*.

Armozel: In **Zostrianos* and in the **Three Forms of First Thought*, an *aeon who is part of the first group of aeons. See also *Harmozel.

Arnold, William: (d. 1242) An *Inquisitor who, along with Stephen of Saint-Thibéry, was murdered by *Cathar supporters in 1242.

Aroer: In the **Secret Book of John*, an angel who animated the right shin.

Aroueris: A Greek name for Horus in the *mystery religions.

Arouph: In the **Secret Book of John*, an angel who animated the belly.

Arretophoria: Athenian mystery festival in which young girls bore sacred objects to the temple of *Aphrodite.

Arsinoe: A female disciple named in **First Revelation of James* and in other early Christian texts.

Arspan: A *Mandaean spirit or *uthra associated with water and *baptism.

Artemis: Greek goddess of hunting, virginal *twin sister of Apollo and one of the *twelve Olympians; identified with the Roman Diana. In the **Acts of John*, *John destroys the temple of Artemis in Ephesus.

Asaklas: In the **Secret Book of John*, an angel who created the left kidney.

Ascension of Isaiah: (second century) Considered part of the *Pseudepigrapha, this text survives in three fifth- to seventh-century Ethiopic manuscripts and in fragments in Greek, *Coptic, Latin, and Old Slavonic. It is formed of two parts: the first (chapters 1–5), known also as the *Martyrdom of Isaiah*, retells the story of the death of Isaiah, while the second (chapters 6–11), known as the **Vision of Isaiah*, relates the ascent of Isaiah through the seven spheres. *Epiphanius relates that the *Ascension* was used by *Archontic Gnostics.

Ascension of Paul: (second century?) A lost Gnostic text that, according to *Epiphanius, was used by Gnostic *Borbeloites and *Cainites. Epiphanius does not describe its content.

asceticism: (Greek *askesis*, "practice," "training," "exercise") The practice of strict self-denial, including refraining from *sex and the consumption of meat and alcohol, or of disciplining the *body or of abstaining from worldly pleasure. Gnostic asceticism was justified by the status of the body as the lowest element in a human, composed of matter and created by the *archons. Hence the disciplining of the body allowed the Gnostic to be less under the influence of the world of matter.

Asclepius: A figure in the *Hermetica who mainly takes the role of pupil to *Hermes Trismegistus, though in **Corpus Hermeticum* 16 Asclepius himself teaches King Amman.

Asclepius: See **Perfect Discourse*.

Ashaklun: A *Manichaean form of the name *Saklas, used for the *demiurge.

Asineus: In the **Three Steles of Seth* and **Allogenes*, a name associated with the supreme Preexistent One.

Askew Codex/Codex Askewianus: A *Coptic parchment *codex of 174 leaves that contains the **Pistis Sophia*. It was bought by the British Museum in 1785 from Dr. Anthony Askew, who in turn had bought it from a London bookseller in 1772. Its previous history is unknown. The Coptic text of the Askew Codex, with a Latin translation, was first published in 1853. English translations of the **Pistis Sophia* have been made by G. R. S. *Mead, George Horner, and Violet MacDermot.

Asklepios: Greek god of healing.

Asmenedas: One of the seven *angels governing all the other angels who animate the body in the **Secret Book of John*.

Asphixix: In the **Secret Book of John*, an angel who animated the ribs on the right-hand side.

Astaphaios: A hyena-faced *archon associated with Tuesday and paired with *Divinity in the **Secret Book of John*. In the **On the Origin of the World*, the third son of *Yaldabaoth, one of the seven androgynous archons of *Chaos, so named because his first word was "Asss!" His feminine name is *Sophia/Wisdom.

Asterechme: In the **Secret Book of John*, an angel who created the right eye.

astrology: (Greek, "study of the stars") The traditional study of the influence of celestial bodies on human character and fate. Most *Gnostics accepted the contemporary astrological model of the universe in which the seven classical planets occupied concentric spheres. However, the planets were associated with *archons, and hence the influence of the planets was essentially malign and needed to be transcended by the ascent of the *soul, either after death or through mystical practice in which the soul passed through each planetary sphere and moved on by supplying the appropriate passwords to the archons.

Astrapa: Helper from the seven virgins of the light in the *_Books of Jeu_.

Astrops: In the *_Secret Book of John_, an angel who created the right breast.

Athanasius: (ca. 293–373) Archbishop of *Alexandria, a theologian and church father who had an important role at the *First Council of Nicea (325), which first promulgated the orthodox Christian teaching of the Trinity. His thirty-ninth *festal letter of 367, which condemned *apocrypha, may have persuaded the owners of the *Nag Hammadi library to hide the codices in the jar in which they were found in 1945.

Athoth: A sheep-faced *archon created by *Yaldabaoth in the *_Secret Book of John_, known as the reaper, associated with Saturday and paired with *Goodness.

Athuro: In the *_Secret Book of John_, a demon who is lord over moisture.

Atlas: In Greek myth, a Titan who supported the world on his shoulders. In *Manichaean myth, he is one of the *five sons of the *Living Spirit sent to help *Primal Man.

Atoimenpsephei: In the *_Secret Book of John_, an angel who enabled the movement of the limbs.

Attis: The lover of *Kybele, the Great Mother, in the Phrygian mysteries. He castrated himself and died under a pine tree. The *_Naasene Sermon_ contains a hymn to Attis in which he is seen as equivalent to dying and rising gods such as *Osiris and *Adonis, and also to *Adamas, the Primal Human.

Audianism: A fourth-century Christian *heresy named after Audius, included in *Epiphanius's *_Panarion_. The Audians were said to have

incorporated *anthropomorphism and *quartodecimanism in their beliefs and practices.

auditors: *Manichaean *Listeners or laymen.

Augustine: (354–430) Bishop of Hippo, in Algeria and an extremely influential Christian theologian. Before he converted to Christianity, Augustine was a *Manichaean *auditor. After his conversion he wrote several anti-Manichaean tracts, including *Contra Faustum* (Against *Faustus) and *De duabus animabus* (On the Two Souls), which provide us with a considerable amount of information on Manichaean doctrine and practices of the time.

Aurentes: In *Manichaeanism, an *apostle of light, seen as a predecessor to *Mani. Aurentes is linked to *Buddha. The name derives not from a historic or legendary individual but from the Sanskrit *arhan*, a term for a high saint or awakened being.

Authades: (Greek, "arrogant") One of the three triple-powered ones in the **Pistis Sophia*; also a title of the *demiurge in the **Letter of Peter to Philip*.

Authentia: A Gnostic term for the supreme power.

Authentikos Logos: See **Authoritative Discourse*.

Authoritative Discourse: (NHC VI,3) A *Valentinian text that deals with the themes of the *body, *soul, and *spirit, the latter two of which are described as the "bride" and "bridegroom." As in the **Exegesis on the Soul*, the soul lies in the poverty of the body and is thus blind, sick, and asleep. A series of metaphors describe the plight of the soul—she is like a fish in a net, waiting to be caught by the *adversary; like chaff mixed with wheat; poisoned with the food of this world. But the spirit as bridegroom can heal her blindness with the Word (the *Logos). The soul can choose

between the body and the spirit. The rational soul that follows the true shepherd of the spirit seeks and knows *God and comes to *rest in the *bridal chamber.

Authronios: An *aeon in *_Zostrianos_, an assistant guardian of the immortal *soul who reveals the arising of the physical universe.

Autier, James/Jacques: (ca. 1281–1305?) A son of *Peter Autier who became a *Cathar *Perfect and was arrested in 1305.

Autier, Peter/Pierre: (ca. 1240–1310) A *Cathar responsible for the revival of *Catharism in the early fourteenth century, decades after the sieges of *Montségur and *Quéribus had devastated the Cathar population. He was a wealthy notary from Ax-les-Thermes in the *Languedoc. In 1296, Peter and his brother William traveled to Lombardy in Italy, where they received instruction in Catharism and subsequently returned to Languedoc to revive the fortunes of the Cathars in the south of *France. Peter's doctrine was *docetic, and he believed that, like *Jesus, *Mary had no physical body. He was captured by the *Inquisition and burned on April 9, 1310, in Toulouse.

Autier, Raymond: Brother of Peter and William Autier; he was not a *Cathar but was sympathetic to the cause.

Autier Revival: The final major revival of *Catharism in late thirteenth- or early fourteenth-century *Languedoc, spearheaded by Peter and William *Autier. Around one thousand *Believers and dozens of *Perfect were involved in the revival. A series of betrayals from 1305 onward resulted in Cathars being captured and executed, culminating in the execution of *Peter Autier in 1310.

Autier, William: (d. 1310) Brother of *Peter Autier, with whom he traveled to Lombardy to receive the *consolamentum from Italian *Cathars. William administered the consolamentum and the *endura to Cathars many times in dangerous conditions at times when the

*Inquisition was attempting to root out all Cathars. He was burned to death by the Inquisition in 1310.

Autogenes: (Greek, “self-begotten,” “self-conceived,” “self-created”) A form of divinity close to the *Godhead in many branches of Gnosticism. In *Sethian mythology, one of the triad of highest beings, along with the Invisible Spirit and *Barbelo.

Autophyes: (“Essential nature”) According to the *Valentinian system in *Tertullian’s **Against the Valentinians*, an *aeon emanated from *Sermo and *Vita, paired in a *syzygy with Hedone, pleasure.

Avici: A Buddhist hell mentioned in the *Manichaean **Great Song to Mani*.

Axionicus: A *Valentinian of the Eastern school who lived in *Antioch in the third century. The church fathers *Tertullian and *Hippolytus provide only sketchy information about Axionicus. He was associated with *Ardesianes, another Valentinian, and was said to have preserved *Valentinus’s teachings without changing them.

Ayin: Nothingness, the first *sefirah of the *Tree of Life in *Kabbalah. See *Keter.

Az: A female demon associated with greed in Iranian *Manichaeanism.

Azazel: Leader of the fallen *angels in later Jewish tradition who also appears in *Manichaeanism. In **Against Heresies*, *Irenaeus includes a satirical verse by an unknown Christian writer that accuses *Markus the Magician of deceitfulness and occult workings. This writer claims that Markus is empowered by the devil Azazel and by *Satan.

Azazi’il: In the Muslim **Mother of Books*, a proud angel who somewhat resembles the Gnostic *demiurge and is probably based on *Azazel.

B



Ba: (*Mandaic) The dove sacrificed before a *masiqta, the *Mandaean rite of *resurrection and commemoration of the dead.

Baal: Semitic word for “Lord”; a name used by the Israelites for many foreign gods.

Babel: An evil angel in *Justin’s **Baruch*. Babel is an *Aphrodite figure, sent down to seduce *Adam and *Eve. Her name recalls the tower of Babel, which is associated with a fall of humanity.

Babylon/Babylonian captivity: In the **Revelation of Paul*, *Paul, in the seventh heaven, tells an old man in white clothing that he is going down into the world of the dead to take captive the Babylonian captivity. Paul then gives the old man the correct sign and can proceed to the eighth heaven, the *ogdoad.

Bacchos or Bacchus: A name for Dionysos, quoted by *Hippolytus in connection with the **Naasene Hymn*.

Bahir: See **Sefer-ha-Bahir*.

Bahram I: King of Babylon, successor to *Ohrmuzd I. Bahram was hostile to *Mani and under the influence of Magi who were Mani’s competitors. Bahram had Mani imprisoned, where he died after twenty-six days.

Balaizah fragments: *Coptic fragments found in Deir-el-Balaizah in *Egypt and dating to the sixth century. One intriguing fragment contains a dialogue between *Jesus and *John, which mentions *Gnosis and the *five trees found repeatedly in Gnostic literature.

Balbel: In the **Secret Book of John,* an *angel responsible for creating the fingers of the left hand.

Balsamos: (Greek, "balsam," "balm"?) Lord of heaven in *Manichaeanism.

Banen-Ephroum: In the **Secret Book of John,* an angel who created the lips.

Bano: In the **Secret Book of John,* an angel who created the lungs.

Baolenses: A name given by Raynier *Sacconi to those Italian *Cathars, whose beliefs were somewhere between the absolute *dualism of the *Albanenses and the moderate or mitigated dualism of the *Concorrenses.

Baoum: In the **Secret Book of John,* an angel who created the right shoulder joint.

baptism: Ritual immersion in water, usually performed once in a devotee's life as an initiation into the sect (cf. John 3). Baptism plays an important part in most Gnostic and Gnostic-influenced groups. It was a primary ritual for the *Sethians and one of the five *Valentinian sacraments. The *Mandaeans placed baptism at the center of their cultic practices and practiced it on a weekly basis.

baptisma: Another name for the *Cathar *consolamentum.

Baqir: ("opener") A divine *revealer figure in the **Mother of Books,* whose name derives from Muhammad al-Baqir, the fifth Shi'ite Imam.

Barbar: In the **Secret Book of John*, an angel who animated the right breast.

barbarous words: Names used in Gnostic and *magic sources that either belong to no specific language or contain elements from many languages, often distorted, and that may be connected to glossolalia, the act of speaking spontaneously in unknown languages in a religious context. Many barbarous words in Gnosticism consist of long strings of *vowels.

Barbelo: In *Sethian systems, one of the triad of highest beings, along with the Invisible Spirit and *Autogenes. She is the divine mother, the first *aeon to issue from the *Godhead.

Barbelognostics (also Barbeloites): A name for the *Sethians based on their reverence for the mother goddess *Barbelo.

Barcabbas and Barcoph: (second century) Two otherwise unknown prophets said by *Epiphanius to have been an influence on *Basilides.

Bardaisan/Bardesanes: (ca. 155–ca. 233) Syrian Gnostic born in *Edessa, where he became a courtier to King Agbar VIII. He was said to have been a *Valentinian but probably represented an independent form of Syrian Christianity, possibly connected to *Thomasine Christianity. He wrote many works, all of which are lost; some of his psalms were reworked by *Ephraim.

Barias: In the **Secret Book of John*, an angel who created the right hip.

Bariel: In the **Three Forms of First Thought*, a being associated with enthroning the recipient in the *Sethian *Five Seals baptismal rite.

Barpharanges: In **Zostrianos*, a divine being who purifies; in the **Untitled Text*, a power at the source of *living water.

Barroph: In the **Secret Book of John,* an angel who created the left breast.

Bartholomew: One of the *twelve *apostles in the lists in the *synoptic Gospels, associated with *Philip in the *Acts of the Apostles (Acts 1:4, 12, 13) as one of the witnesses of the ascension. He is sometimes identified with the disciple Nathanael in the *Gospel of John. In the **Books of Jeu* and in the **Wisdom of Jesus Christ,* he is one of the disciples who speak to the risen *Jesus.

Baruch: A work by *Justin the Gnostic setting forth a *Gnostic myth of creation and fall, which includes figures from both Hebrew scripture and classical Greek myth. It survives in extensive quotation by the church father *Hippolytus in his **Refutation of All Heresies*. According to *Baruc*h, three principles exist in the world: *Good, the transcendent highest divine manifestation, also known as *Priapus; *Elohim, a lower god who at first does not know the Good; and *Eden, matter, who appears as a woman from the waist up and a *serpent below. Elohim and Eden unite to produce the *angels who create the world and *Adam and *Eve. Elohim breathes *spirit into Adam and Eve, and Eden breathes *soul into them. But Elohim becomes captivated by the Good, and abandons Eden, who contrives to taunt Elohim by using her angel *Naas (probably from the Hebrew *nahash*, "serpent"), the serpent, to deceive and seduce humanity. Elohim sends the angel *Baruch to contend with Naas. (The angels are allegorically called trees: Naas is the tree of the knowledge of good and evil, and Baruch is the tree of life.) Baruch assists Adam and Eve, *Moses, the prophets, *Heracles, and *Jesus. Only Jesus remains faithful to Baruch and is not seduced by Naas, so Naas crucifies Jesus, who ascends to the Good.

Baruch: An angel of *Elohim in *Justin's **Baruch*, who is sent down by Elohim to counteract the evil done by *Eden and *Naas. In **Melchizedek*, Abel Baruch is a name for *God the Father, formed from the Hebrew *ab*, "father," *el*, "God," and *baruk*, "blessed."

Basil the Physician: (d. 1118) *Bogomil leader who confessed his belief in Bogomilism to the Byzantine Emperor *Alexius Comnenus and as a result was burned at the stake.

Basiliademe: In the **Secret Book of John*, an angel who created the tonsils.

Basilides: Second-century Christian Gnostic or *proto-Gnostic teacher from *Alexandria. His teaching survives only in the hostile accounts given by the church fathers, and the versions given by *Clement of Alexandria, *Irenaeus, and *Hippolytus differ considerably. His son, *Isidore, succeeded him as a teacher. The followers and successors of Basilides were known as Basilideans. Little is known of Basilides' life and death. Among his writings are the **Exegetica*. Surviving fragments show a strong moral concern in his teaching and a *cosmology that somewhat resembles the *Sethians and *Valentinian but lacks any actual reference to *Gnosis. He composed a gospel that was said to have reworked the canonical Gospels, especially Luke. According to *Hippolytus, Basilides claimed *apostolic succession from Matthias, the disciple of *Jesus, but he was also said to have been taught by Glaucias, *Peter's secretary. *Irenaeus describes a cosmological myth in which the *Father emanates five beings: *Nous, *Logos, *Phronesis, *Sophia, and *Dynamis. Sophia and Dynamis produce powers, rulers, and *angels that rule over the first heaven and produce 365 angels that create and rule the earth. Their chief is the Jewish god who, like the ignorant, arrogant *demiurge, tries to subject all of humanity to his will. The Nous is sent down as *Christ by the highest *God, but this Christ is *docetic and does not suffer on the cross because *Simon of Cyrene takes his place. Hippolytus ascribes a different myth to Basilides in which an unknowable God sows a world seed from which three sonships emerge along with the created universe. Basilides is also the speaker in C. G. *Jung's quasi-Gnostic text *Septem Sermones ad Mortuos* (**Seven Sermons to the Dead*).

Bastan: In the **Secret Book of John*, an angel who animated the right foot.

Bathinoth: In the **Secret Book of John*, an angel who animated the genitals.

Bathormos: In **Zostrianos*, an assistant guardian of the immortal *soul.

Bathuriel: A *magic power that occurs in *Coptic and Greek magic texts known as the *Great Power or Great True Name.

Bauer, Walter: (1877–1960) German academic and theologian. His major work, *Orthodoxy and Heresy in Earliest Christianity*, argued that the form of Christianity that became known as orthodoxy was just one of many competing early Christian movements.

Bech, Jacob: (d. 1387–89?) One of the very last *Cathars and the last Cathar in the Alps. Before he converted to Catharism he was a member of the *Apostolic sect. He was tortured and burned to death by the *Inquisition.

Bedouk: In the **Secret Book of John*, an angel who created the right buttock.

Bel: An angel of *Eden in *Justin's **Baruch*.

Belias: An angel of *Eden in *Justin's **Baruch*. In the **Secret Book of John*, a power, created by *Yaldabaoth, who rules over the depth of the underworld. In the **Holy Book of the Great Invisible Spirit*, the twelfth of the *twelve *archonic *angels brought forth by *Sakla and *Nebruel.

Bélibaste, William: (d. 1321) The last *Cathar *Perfect in the *Languedoc, Bélibaste was by profession a shepherd who had previously murdered a colleague. After his repentance, he practiced with other Cathars in exile in Catalonia for several years. A charismatic if unconventional preacher, he was betrayed to the *Inquisitor Jacques *Fournier by Arnold *Sicre and was even tricked by Sicre into abandoning

his *endura fast while in prison. He was charged with *heresy and murder and burned to death by the *Inquisition.

Believer: A *Cathar who had not yet received the *consolamentum and become *Perfect. A *Listener became a Believer by taking the rite of the *covenenza. Believers were not subject to the same dietary and purity restrictions as the Cathar *Perfect.

Beluai: In the **Secret Book of John*, an angel who created the left hand.

Bema: A *Manichaean spring celebration commemorating the death of *Mani. Songs from the *Coptic Manichaean Psalmbook* were sung and an image of Mani displayed on the stage.

Beritheus: In **Allogenes*, an *aeon of the second power.

Berlin Gnostic Codex: (BG 8502; Papyrus Berolinensis 8502) A papyrus *codex discovered in Akhmim, Egypt, in 1896 and held in the Berlin Museum. It contains fragments of the **Gospel of Mary*, the **Secret Book of John*, the **Wisdom of Jesus Christ*, and a summary of the **Act of Peter*.

Bernard of Caux: A thirteenth-century *Inquisitor who specialized in interrogating *Cathars in the *Languedoc after the fall of *Montségur.

Bernard of Clairvaux: (1090–1153) Cistercian founder of the abbey of Clairvaux in 1115. Bernard was extremely influential in the Roman Catholic Church and was close to Pope Eugene III, who had been a pupil of Bernard. He promoted the Second Crusade and vigorously suppressed *heresy, famously preaching against *Catharism in *Albi. His mystical writings placed great emphasis on the importance of *Mary, the mother of *Jesus. He was canonized in 1174.

Beron: (Rome, early third century) According to Pseudo-Hippolytus in *Against the Heretic Beron*, either an unorthodox *Valentinian or an ex-

Valentinian who taught an unusual *Christology holding that when *God became flesh, the flesh partook of the nature of God and God also suffered the pains of the flesh.

Berotth: In the **Concept of Our Great Power*, *Jesus's crucifixion results in him being handed over to *Sasabek and Berotth in the underworld. The name *Berotth* may derive from the *Coptic for "nine bronze coins," implying a payment to *Judas Iscariot.

Bertrand of Taix: A wealthy merchant and *Cathar *Believer during the *Autier Revival who gave shelter to the *Perfect and wine and provisions to needy Cathars.

Béziers: Town in the *Languedoc, attacked and defeated in 1209 during the *Albigensian Crusade.

Bhaq: In *Mandaean myth, one of *Ptahil's sons, sometimes acting as a *demiurge.

Bhaq Ziwa: In *Mandaean myth, the Third Life, also called *Abathur.

biblical demiurgic traditions: Academic category proposed by the scholar Michael A. Williams in *Rethinking Gnosticism* to replace the category of Gnosticism, which Williams argues is an unhelpful scholarly construct. The term *biblical demiurgical tradition* covers any approach positing that the world was created by a lower craftsman god, whether benign or malign, and that uses biblical figures and stories in its myths. Thus the *Sethians and *Valentinians are biblical demiurgists, and so are, for instance, *Philo of Alexandria and *Origen, even though neither would strictly qualify as Gnostic.

Biblo: In the **Secret Book of John*, an angel who created the kidneys.

Bihdad: In *Mandaean myth, the *uthra who assists *Abatur at the scales.

Bihram: A divine figure invoked at *Mandaean baptisms.

Bilia la Castagna: (late fourteenth century) A *Cathar witch, probably fictitious. Under torture, the *Cathar *Antonio di Galosna said that Bilia made potions of toad droppings and pubic hairs that would cause the imbiber to remain in the Cathar faith.

bimanda: Hut used for *Mandaean ceremonies. Made of mud and reeds, it is positioned in the north part of the *mandi enclosure and once purified may be entered only by Mandaean priests.

Binah: *Understanding, the third *sefirah of the *Tree of Life in *Kabbalah. Binah is female, a divine mother who gives birth to the sefirot below her.

Bineborin: In the **Secret Book of John*, an angel who created the arteries.

Bissoum: In the **Secret Book of John*, an angel who created the left ear.

Bitys: A priest named in the **Corpus Hermeticum.*

Blake, William: (1757–1827) English poet, painter, and printmaker. The long prophetic poems of Blake have many similarities to original Gnostic texts. Blake's cosmological myths feature demiurgic mythical characters such as Urizen and Nobodaddy, and even the obscure neologisms and barbarous names resemble Gnostic literature. Blake also emphasized personal experience and was antiauthoritarian. He was influenced by Swedenborg and *Boehme and was probably familiar with the accounts of the *heresiologists through secondary sources.

Blanche of Castille: (1185–1252) Queen of *France, wife of *Louis VIII, and then regent of France during the final decades of the *Cathar Church.

Blanche of Laurac: A *Cathar and mother of other Cathars. Her children were *Perfect and one of her daughters ran a Cathar home. One of her daughters and her only son were murdered at Lavaur in 1211.

Blaomen: In the **Secret Book of John*, a demon of fear, one of the four principle demons, from whom comes terror, anguish, shame, and servility.

Blavatsky, Helena Petrovna: (1831–1931) Russian esotericist, cofounder of the *Theosophical Society (1875), and author of several books, including *Isis Unveiled* (1877) and **The Secret Doctrine* (1888). A mystic, she attributed her esoteric knowledge and powers to the influence of the mahatmas, or hidden masters. Her work includes many references to the *Gnostics, and Gnostic *cosmology was woven into the grand scheme of her work. Her personal secretary, G. R. S. *Mead, was one of the foremost scholars of Gnosticism of his generation.

blood libel: The claim that a particular religious or ethnic group makes ritual sacrifice of humans, particularly children. The blood libel has most notoriously been made against European Jews, but *Cathars, *Gnostics, and other Christians have also been subjected to this claim. In the *Mandaean **Ginza Rabba*, a Christian group called the Minunei are accused of killing Jewish children and making bread from the corpses.

Boabel: In the **Secret Book of John*, an angel who created the toes of the right foot.

body: In the body-*soul-*spirit *trichotomy, the body corresponds to the material world. Gnostic attitudes to the body seem to have ranged from the ascetic to the libertine if the accounts of the church fathers can be believed. In the **Secret Book of John*, *angels were believed to have created and to have control over each part of the body, a belief probably associated with sympathetic *magic, through which magic powers could be evoked for the purpose of healing.

Boehme, Jacob: (1575–1624) German cobbler who at the age of twenty-five had an overpowering mystical experience that transformed his life. Of his many works, *The Way to Christ* is the best known and most influential. Boehme taught that both humanity and the *angels had fallen from grace into a state of *sin, and that this was a necessary stage in the evolution of the universe. His *cosmology shows the influence of *Kabbalah, *Neoplatonism, and spiritual *alchemy.

Bogomil: (tenth century) Founder, possibly legendary, of the Bogomil Church. The name may mean "beloved of *God," "worthy of God's mercy," or "one who entreats God."

Bogomils: (tenth–fifteenth centuries) A Christian *dualist sect that probably inherited their doctrines from the *Paulicians or *Manichaeans. The Bogomils had documented contact with the *Cathars, and the structure and doctrines of both sects were similar. The Bogomils were *docetics and dualists and believed the world was created by *Satan. As with the Cathars, the rite of the *consolamentum was central to their practices.

Book of Allogenes: (second century) The fourth *tractate in *Codex Tchacos, the **Book of Allogenes* is a different text from the *Nag Hammadi **Allogenes*. It is badly damaged, but the earlier part of the text is partly readable. *Allogenes ascends Mount Tabor with (presumably) his disciples and utters a prayer. He is then tempted by *Satan, who is called the world ruler. After defying Satan, Allogenes cries out to *God for help and is surrounded by a luminous *cloud. The last section seems to give a cosmological revelation, but the damage to the manuscript is so bad that little can be made out.

Book of Devotions: A collection of *Mandaean liturgical texts.

Book of Elchasai/Elxai: (early second century) The sacred book of the *Elchasites, now lost. It was said to have been composed by Elchasai during the reign of Trajan (AD 98–117) and was probably written in

*Aramaic and later translated into Greek. Fragments of it are quoted by *Hippolytus, *Epiphanius, and *Origen. The book was said to have been revealed by the *Son of God, an angel ninety-six miles high, sixteen miles broad, and twenty-four miles across the shoulders, whose footprints were fourteen miles long and four miles wide by two miles deep. Belief in the book was fundamental to Elchasite religion. Its contents included apocalyptic material, ceremonial practices, a cryptogram, and advice on treating the bite of a rabid dog.

Book of Mysteries: (third century) A work by *Mani written in *Aramaic. One of his seven canonical works, it survives only in very fragmentary manuscripts.

Book of Solomon: A lost work mentioned in **On the Origin of the World*. It contains the names of forty-nine androgynous demons and is in the tradition of *Solomonic *magic.

Book of the Giants: (third century) One of *Mani's seven canonical works, written in *Aramaic and surviving only in very fragmentary manuscripts.

Book of the Great Mysterious Logos: Manuscript title of the first of the **Books of Jeu*.

Book of the Laws of the Countries: (second century) Book by a pupil of *Bardaisan that has survived in its original *Syriac. It consists of a long dialogue between Bardaisan and his pupil Awida at the house of Shemashgram, another pupil, discussing the issue of free will and fate.

Book of the Two Principles: *Cathar text probably written by *John of Lugio. Influenced by the *Gospel of John, it proposes an absolute distinction between good and evil and opposition between God and the devil (see *dualism).

Book of Thomas/Thomas the Contender: (NHC II,7, second century) A dialogue between the risen *Christ (the *Savior) and his *twin, *Judas Thomas, allegedly recorded by *Mathaias. The risen *Jesus teaches self-knowledge and knowledge of the invisible and hidden. The teaching has some Gnostic features but is more particularly an ascetic Christian text, condemning the burning of the flesh that is sexuality. It concludes with a long monologue by the Savior on the coming apocalyptic judgment, with lists of woes and blessings. The *Book of Thomas* was written in *Syria and may, like the earlier **Gospel of Thomas*, belong to a tradition of *Thomasine Christianity.

Books of Jeu: (200–250) Two late Gnostic texts found in the *Bruce Codex, each accompanied by extensive diagrams. The name *Books of Jeu* is taken from references to the texts in the **Pistis Sophia*. In the Bruce Codex, the first *Book of Jeu* has the title **Book of the Great Mysterious Logos*. The risen *Jesus discourses with various *apostles, including *Matthew, *John, *Philip, *Bartholomew, and *James. Much emphasis is placed on the ascent of the *soul, with diagrams and lists of names of various *archons.

Books of the Savior: Title for a section of the **Pistis Sophia*.

Borborites: (from Greek *borboros*, "mud" or "filthy ones") A libertine *Sethian Gnostic sect, according to the *Panarion* of *Epiphanius of Salamis and *Theodoret's *Haereticarum Fabularum Compendium.* They were accused of practicing sexual rites and of eating as Eucharist (smearing their hands with) menstrual blood and semen. If the women conceived by accident, the fetuses were said to have been eaten. These claims are a variation of the *blood libel and were also made against orthodox Christians.

Bosnian Church: A mysterious *dualist church said to have existed in Bosnia in the medieval period, it had links with *Bogomils and *Cathars, but little else is known for certain about it.

Bouchard de Marly: (d. 1226) Wife of *Simon de Montfort, also a warrior in the *Albigensian Crusade. She was held hostage by *Cathars in Cabaret and led cavalry at the battle of Muret.

Bourrel, Aude: (fourteenth century) Female *Cathar *Perfect at the time of the *Autier Revival. She was the last-known female Cathar Perfect.

bridal chamber: A common image in Christian, Jewish, and Gnostic writings, but particularly in *Valentinian Gnostic texts. The bridal chamber was the place where the bride united with the groom, a metaphor for the union of the *soul with the *spirit that is the result of *Gnosis. The bridal chamber was one of the five sacraments celebrated by the Valentinians, but details of its precise form are scarce.

Brimos: Name in the **Naasene Sermon* reminiscent of Bromios and probably intended as an epithet of Dionysos, son of *Kore, or Brimo.

Bruce Codex: *Coptic Gnostic *codex (also known as Codex Brucianus) bought by Lord James Bruce in 1769 in Thebes in Upper *Egypt. It was later acquired by the British Museum and has been in the Bodleian Library since 1848. The Bruce Codex contains the first and second **Books of Jeu*, the **Untitled Text*, the **Untitled Hymn*, and the fragment **On the Passage of the Soul through the Archons of the Midst*.

Buddha: One who has become enlightened, particularly the founder of Buddhism, Siddhartha Gautama Buddha, who lived around the sixth century BC. In *Manichaeanism, the Buddha is considered to be one of the predecessors of *Mani, who is himself sometimes known as Buddha Mani.

burzina: A *Mandaean turban.

Butha: A *Mandaean prayer and a section in the **Book of Devotions*.

Bythios: (“profound,” from Greek *bythos*, “depth”) According to the *Valentinian system in *Tertullian’s **Against the Valentinians*, an *aeon emanated from *Sermo and *Vita in a *syzygy with *Mixis.

Bythos/Bathos: (Greek, “depth”) In *Valentinian cosmogony, the single principle from which the world and cosmic order emerges, known also as the *Father, the first *aeon. Alternatively, one of the eight aeons of the Valentinian *ogdoad, who is paired in a *syzygy with *Sige, silence.

C



Cabala: A variant spelling of *Kabbalah, sometimes used to distinguish the specifically Christian adaptation of the Jewish Kabbalah.

Caen: (Power) According to the *Valentinian system in *Tertullian's **Against the Valentinians*, one of the *ogdoad, in a *syzygy with *Akhana.

Caesar: Title used by Roman emperors. In the **Gospel of Thomas* 100 (paralleled in Matthew 22:21), *Jesus is presented with a gold coin bearing Caesar's likeness and told that Caesar's men demand taxes; Jesus responds, "Give Caesar what belongs to Caesar, give God what belongs to God, and give me what is mine."

Cain: In Genesis, the first son of *Adam and *Eve and murderer of his brother *Abel. In the **Secret Book of John*, Eve is raped by *Yaldabaoth and gives birth to Cain and Abel, also known as *Eloim and *Youe, but in the same book, Cain is also described as an *archon of the seven heavens and is connected with Sunday. In the **Holy Book of the Great Invisible Spirit*, Cain is the sixth of the *twelve *archonic *angels brought forth by *Sakla and *Nebruel; the race of men are said to call Cain the sun.

Cainites: A Gnostic sect named by various church fathers who expand on a description of unnamed *Gnostics by *Irenaeus. According to the accounts of church fathers such as *Pseudo-Tertullian, *Clement of Alexandria, *Hippolytus, and *Origen, the Cainites practiced *inverse exegesis and revered the murderer *Cain as a Gnostic hero. Some identified them with the *Ophites. Modern research has suggested that no

sect calling themselves Cainites ever existed and that they were simply a result of the embroidery of successive church fathers.

Call: A Gnostic appeal to the *soul to awaken and abandon its current fallen state and achieve *Gnosis. In *Manichaeanism, an actual entity that goes to awaken the *Primal Man on behalf of the *Living Spirit. The answer to the call will come from the Spirit.

Callinice: *Manichaean woman in eastern Anatolia in the seventh century alleged to have founded *Paulicianism by teaching the religion to her two sons.

Callinicum: City on the upper Euphrates where a *Valentinian Gnostic church still existed in the fourth century. In the last quarter of the fourth century, in the reign of Theodosius I, Christian monks attacked and destroyed the church.

Calypso: (Greek, “I will conceal”) In Greek mythology a sea nymph and daughter of *Atlas who imprisons *Odysseus on her island for seven years. In the *_Exegesis on the Soul_, the weeping and longing of Odysseus during his imprisonment is compared to the *soul’s anguish at her fallen condition.

Candidus: Third-century *Valentinian who taught in Athens. In 229, the church father *Origen traveled to Athens to debate Candidus. One of the topics of argument was whether one had free will, as Origen proposed, or whether there was an element of predestination, as Candidus argued. They also disputed over whether the devil could be saved, with Origen maintaining that *salvation was possible even for *Satan.

Carpocrates: Early second-century Gnostic from *Alexandria. His birth and death dates are not known, but he is thought to have been active in the reign of Hadrian (117–138). He married a woman named *Alexandria, who came from the island of *Kephallenix in the Adriatic, and their son,

*Epiphanes, was trained to be Carpocrates' successor but died at the age of seventeen. For the teachings of Carpocrates, see *Carpocratians.

Carpocratians: Antinomian *Gnostic followers of *Carpocrates and his son, *Epiphanes. They interpreted the saying in Luke 12:59/Matthew 5:26, "You will not get out until you have paid the last penny," as referring to the *reincarnation or the transmigration of *souls and the possibility of release from repeated reincarnation. The church father *Irenaeus claimed that the Carpocratians used this belief to justify their libertine and antinomian practices, in that they had to indulge themselves in all sorts of experiences in many bodies until they could be liberated. The Carpocratians are referred to in the disputed letter of *Clement of Alexandria that includes an extract from the **Secret Gospel of Mark*. They believed that *Jesus was an ordinary man but that his soul was unusually strong and remembered its experience in the presence of the unknown father before it was incarnated in his body. They felt they should imitate Jesus and thus achieve or exceed his own perfection. In their *cosmology, the world was created by *angels, whose chief was known as the Archon. The devil is one of these angels and leads the souls of the dead to the Archon, who judges each soul and sends it to the third angel for punishment by reincarnation, hence prolonging its imprisonment.

Casaubon, Isaac: (1559–1614) Swiss Calvinist scholar who proved that the **Corpus Hermeticum* was not older than the works of *Plato or *Moses, as had been believed, but belonged to the first centuries of the Common Era.

Catechetical School of *Alexandria: A college of Christian theology said to have been founded by *Pantaenus in AD 190. Among the attendees over the centuries were *Clement of Alexandria, who was head of the school at the end of the second century, *Origen, Gregory Thaumaturgus, Athenagoras, Heraclas, Dionysius the Great, and Didymus the Blind. The intellectual ferment of *Alexandria led to adventurous experiments in combining Christian theology with Platonism and in adapting Gnostic thought to orthodox Christianity.

Cathar/Catharism: (Greek *katharos*, "pure") *Dualist Christians first known in the *Languedoc region of *France in the eleventh century. They called themselves "Good Christians" but were commonly known as *Albigensians, from their association with the town of *Albi. Cathars also lived in other areas, particularly in Italy, where they were commonly known as *Patarenes, and in Catalonia, where Languedocian Cathars fled from *persecution. The Cathars particularly revered the *Gospel of John and the *Lord's Prayer. Non-Cathars who were interested in Cathar doctrine were known as *Listeners. When a Listener took the rite known as the *covenenza, he or she became a Cathar *Believer. Believers could receive the *consolamentum, an initiation rite that made the Believer into a Cathar *Perfect. The Perfect had many purity restrictions placed on them. The Cathars' success in the Languedoc attracted the enmity of the Roman Catholic Church, and the Cathars were subjected to the newly founded *Inquisition (1184) and the *Albigensian Crusade (1209–1229). The last stand of the Cathars in the Languedoc was at *Montségur and *Quéribus. Despite a revival of Catharism in the Languedoc around 1300, headed by Peter *Autier and his family, and the lingering existence of Italian Cathars, by the end of the fourteenth century the Cathars were a spent force, defeated by the militarism of the Roman Catholic Church.

Catharist Rituals: (1240–1250) Name of the surviving texts that contain accounts of *Cathar rituals. One version survives in Latin and another in the Provençal language. The texts describe the Cathar prayers and invocations and detail the *consolamentum ritual.

Cathar Wars: See *Albigensian Crusade.

Celsus: (second century) Pagan philosopher who wrote *True Doctrine* (also known as *True Reason* or *True Discourse*) as a polemic against Christianity. He ridiculed Christianity by comparing it both to Judaism and to Greek philosophy. His work survives only in the fragments preserved by *Origen in **Contra Celsum* (Against Celsus), which refuted Celsus's views of Christianity.

Celtic Church: The principal Christian church in Ireland, Wales, and the other countries that spoke Celtic languages, including Brittany and Cornwall, up to the eighth century. The Celtic Church was a part of Western Christianity and had no official independency from Rome but retained older features of Christianity (including the old dating for *Easter and a distinct tonsure), had a strong sympathy for nature, and often incorporated elements of the older Celtic religion.

Cephalaia: See **Kephalaia*.

Cerdo/Cerdon: Early second-century Christian teacher and Gnostic or *proto-Gnostic, probably from *Syria. He was said to be the teacher of the non-Gnostic Christian *dualist *Marcion and to have derived his views from the followers of *Simon Magus. Cerdo was in Rome sometime between 136 and 142 when Hygnius was Bishop of Rome and, according to *Irenaeus, was repeatedly expelled from the church because of his heretical Gnostic doctrines. We have only the *heresiologists' accounts of Cerdo's teachings, which seem very similar to that of his follower Marcion. Cerdo apparently taught that the God of the Jews was a just but cruel lower god; that the *soul only, and not the *body, could be resurrected; and that *Christ's nature was *docetic and he had no physical body.

Cerinthus: (ca. 100) Early Christian Gnostic or *proto-Gnostic teacher from Asia Minor who is treated as an archheretic in the **Epistula apostolorum.* *Irenaeus tells a story from *Polycarp in which the apostle *John rushed out of a bathhouse once he realized Cerinthus was inside and was thus inspired to preach his gospel in opposition to Cerinthus. But a persistent tradition asserted that Cerinthus was the author of either the *Gospel of John or the Revelation of John or both. He was said to have taught that the creator god was ignorant of the true *God and that *Christ and *Jesus were separate entities, an adoptionist *Christology in which Jesus was born naturally to *Mary and Joseph and Christ descended into Jesus at the *baptism and left him at the cross. Cerinthus was also said to have believed in chiliasm, or millenarianism, a doctrine that the kingdom

of Christ would come and would last for a thousand years, which ties in with his purported authorship of the Revelation of John.

Chaaman: In the **Secret Book of John*, an angel who created the vertebrae.

Chabert of Barbéra: (ca. 1200–1278) Co-lord of *Quéribus who sheltered *Cathars until he was betrayed to the *Inquisition by *Oliver of Termes. After Chabert was captured, Oliver managed to negotiate with the Inquisition to save his life.

Chaldean Oracles: Second-century commentary on a mystery religion poem that involves a detailed Platonic *cosmology with some similarities to Gnostic cosmologies—a First Intellect *Father who emanates a Second Intellect who is a (Platonic) *demiurge, and a somewhat *Sophia-like role for *Hecate. All sorts of exotic backgrounds have been attributed to the *Chaldean Oracles*, but they are clearly a product of the Hellenistic world.

Chaos: Formless materiality outside of the *pleroma that existed before the fall of *Sophia or similar figures, often linked with the *Abyss. Chaos is particularly a part of *Sethian *cosmology. In the **Secret Book of John*, the foundations of Chaos shake when the *Savior *Pronoia enters the realm of *darkness. For the *Naasenes, Chaos was the lowest of the three principles, and *Psyche was an intermediate between Chaos and the Preexistent One. Chaos plays an important part in **On the Origin of the World*, coming from a *shadow of the Preexistent One. When *Pistis Sophia blows on the face of Chaos, *Yaldabaoth is formed; eventually, seven androgynous beings rule Chaos—Yaldabaoth, *Yao, *Sabaoth, *Adonaios, Eloaios, *Oraios, and *Astaphaios. At the end of the age, Pistis Sophia will cast these beings out of Chaos, down into the *Abyss.

Charaner: In the **Secret Book of John*, an angel who animated the left ankle.

Charaxio: At the end of the **Holy Book of the Great Invisible Spirit*, *Seth, having spent 130 years writing the aforementioned book, deposits it on top of the mythical mountain Charaxio, to be rediscovered at the end of time. Charaxio may mean "mountain of the worthy" in a mixture of Hebrew and Greek, although the Latin poet Ovid also mentions two mythical characters with this name.

Charcha: In the **Secret Book of John*, an angel who animated the left leg.

Charcharb: In the **Secret Book of John*, an angel who animated the right thigh.

Chelke/Chelkea/Chelkeak: In the **Paraphrase of Shem*, three of the divine beings who protect humanity against the evil forces of *Nature. Each of the three is named as a garment of *Derdekeas and is linked to a *cloud. Chelkeach (Chelkeak) came from astonishment and was in the cloud of *hymen. Chelkea came from the cloud of silence. Chelke came from the greatness, in the cloud of the *middle.

Chenoboskion: (Greek, "geese grazing grounds") Name for the town of *Nag Hammadi in classical antiquity, often used in older scholarship on the Nag Hammadi find.

cherubim: In Jewish tradition, winged beings (in Ezekiel described as having the form of men, with four faces, that of an ox, an eagle, a lion, and a man) set to guard the entrance to the Garden of *Eden and the ark of the covenant. In the **Nature of the Rulers*, *Sabaoth creates for himself a four-sided chariot of cherubim. In **Melchizedek*, *Adam and *Eve trample on the cherubim when they eat of the tree of knowledge. In **On the Origin of the World*, the *archons set cherubim around the tree of life to prevent Adam from accessing it.

Chesed: See *Hesed.

Chi Mu Gamma (XMT): Christian abbreviation, cryptogram, or nomen sacrum (*nomina sacra) used in *magic texts and other manuscripts. Its meaning is unclear but may be “Mary gives birth to Jesus.”

chiliasm: A term for Christian *millenarianism, the belief that the second coming of *Jesus *Christ will occur at the end of the millennium.

Chloerga: In the **Paraphrase of Shem*, *Phorbea and Chloerga are demons (whose names are said to be meaningless) that will cause floods and govern the world with their evil teachings.

Chnoumeninorin: In the **Secret Book of John*, an angel who created the bones.

Choes: Feast that was part of the Dionysian mystery festival Anthesteria.

choics: (Greek *choikos*, “earthly”) A term for those humans who are ruled by the *body, as opposed to *psychics and *pneumatics; equivalent to *hylics.

Chokmah: Wisdom. See *Hokhmah.

Choux: In the **Secret Book of John*, an angel who animated the right leg.

Chradeshahr: God of the world of wisdom, the *Son of Man or risen *Christ in *Manichaeanism who would return in the Manichaean *apocalypse.

chrism: (Greek, “anointing”) One of the five *Valentinian sacraments, in which oil is daubed onto the recipient. It is referred to somewhat symbolically in the **Gospel of Philip* and is considered as superior to *baptism. *Irenaeus (*Against Heresies* 1.21.5) describes a rite performed by *Markus in which he poured ointment or a mixture of water and oil of balsam onto the heads of his followers.

Christ: (Greek *Christos*, “anointed one,” “Messiah”) In Gnostic texts, Christ is sometimes seen as the spiritual aspect of the man *Jesus, although the term “Jesus Christ” appears regularly, particularly in *Valentinian texts. In many *Sethian writings and in some Valentinian systems, Christ often appears as a distinct *aeon or important divine being. In the **Gospel of Philip*, those who fully realize the mysteries of Christ become themselves a Christ.

Christian Sibyllines: (80–250) The **Sibylline Oracles* are collections of prophecies in verse attributed to the sibyls, prophetesses in the ancient pagan world. The surviving texts are not Roman or Greek oracles but Jewish and Christian adaptations of the original pagan versions. They are sometimes considered to be part of the *Pseudepigrapha.

Christogram: Monogram, abbreviation, or combination of letters for the name of *Jesus Christ, for instance, IES or IS for *IESOUS in the *Coptic Gnostic manuscripts, ICXC IECOUS XRICTOC in Eastern Orthodoxy. See also *nomina sacra.

Christology: Study of the nature of *Christ.

Chthaon: In the **Secret Book of John*, an angel who animated the left thigh.

Clement of Alexandria: (ca. 140/150–202/215) Born probably in Athens rather than *Alexandria, Titus Flavius Clemens was raised a pagan and received a thorough philosophical education. After he converted to Christianity, he moved to Alexandria around 180 and became a pupil of *Pantaenus, the teacher and first reported leader of the *Catechetical School of Alexandria. His relationship to the *Gnostics was ambiguous. He adopted the term *Gnostic* to designate those who follow Christian truth but was critical of Gnosticism and quoted extensively from *Valentinian texts in particular, using them to promote an orthodox Christian theology, though with a strong Platonic influence. His main works are *Protrepticus* (Exhortation to the Greeks), *Paedagogus* (Instructor), and the *Stromata*

(Miscellanies), which contains many important extracts of Gnostic and *apocryphal works.

2 Clement: (130–160) Pseudonymous work attributed to *Clement of Rome. The epistle is seemingly addressed to Christian converts who had been pagans and contains an otherwise unknown dialogue between *Peter and *Christ and an interpretation of a saying concerning making the two into one, similar to **Gospel of Thomas* 22.

Clement of Rome: (d. ca. 99) According to tradition, the fourth Bishop of Rome and the first apostolic father. He is traditionally identified with the Clement mentioned in *Philippians 4:3. His letter to the Corinthian church, known as *1 Clement*, is one of the earliest surviving pieces of Christian literature outside of the *New Testament. He was said to have drowned in the Black Sea after being thrown in by hostile pagans.

Clergue, Peter: (d. 1329?) A secret *Cathar who was also the Catholic priest of the village of *Montaillou. He was condemned as a *heretic but died before he could be executed, so his remains were exhumed and burned.

cloud: In several *Sethian Gnostic texts, figures are surrounded by luminous clouds. In the **Book of Allogenes*, *Allogenes is surrounded by a luminous cloud when he cries to God for help; in the **Secret Book of John*, *Sophia surrounds *Yaldabaoth in a luminous cloud; in the **Gospel of Judas*, *Judas too enters a luminous cloud before he betrays *Jesus. The luminous cloud may be seen as protecting good entities and restraining the evil. In the **Second Treatise of the Great Seth*, the *archons unite with a fiery cloud, which is their jealousy. In the non-Sethian **Paraphrase of Shem*, evil *Nature is split into four clouds, *placenta, *power, *hymen, and *water.

codex: (Latin, “block of wood”; plural, codices) A manuscript book. In contrast to the scroll, which is a single long piece of material, rolled up, the codex consists of many sheets of papyrus or parchment (and,

eventually, paper) arranged into quires (twenty-five sheets) and bound between covers in the manner of a modern book. The volumes of the *Nag Hammadi library are often erroneously referred to as scrolls, but they are codices of papyrus pages bound in leather covers. The form was first used for literary works in the Roman Empire by the late first century AD but was used for note taking at least three centuries earlier in *Egypt. The codex became particularly associated with Christianity, replacing the scroll in most cases.

Codex Askewianus: See *Askew Codex.

Codex Brucianus: See *Bruce Codex.

Codex Tchacos: A *Coptic Gnostic *codex discovered sometime in the 1970s near El Minya in *Egypt, bought by an unknown antiquities dealer (named in print as Hanna Asabil) who attempted unsuccessfully to sell it, though it was briefly examined by the academic Stephen Emmel in 1983. The codex was stored in a safe-deposit box in the United States until Frieda Nussberger-Tchacos, another antiquities dealer, bought it in 2000. It was eventually put into the hands of the Maecenas Foundation in Switzerland, and the rights were sold to the National Geographic Society. The codex is not named after Frieda Nussberger-Tchacos but in honor of her father, Dimaratos Tchacos. In addition to the **Gospel of Judas*, it contains a version of the **First Apocalypse of James* (titled *James* in the codex), the **Letter of Peter to Philip*, and a previously unknown but badly damaged text titled the **Book of Allogenes*.

Cologne Mani Codex: Fifth-century papyrus *codex, found near Asyut, *Egypt, which contains a Greek text describing the life of *Mani.

colophon: Title or description placed at the end of the text. In the *Nag Hammadi library, the titles always appear as colophons at the end of *tractates, not at the beginning.

Colorbasus/Kolobasus/Kolarbasus: A fictitious Gnostic mentioned by *Irenaeus, *Tertullian, and *Hippolytus, supposedly the teacher of *Markus the Magician. The name comes from the Hebrew *kolarba*, "all is four," and refers to the divine *tetrad that is part of Markus's *cosmology and *number symbolism. The church fathers erroneously interpreted it as a personal name.

Colossians, Epistle to the: This Epistle was included in the **Apostolicon*, *Marcion's canon of ten Pauline epistles, though scholars are divided over its authenticity. Many aspects of Colossians fit well into Gnostic interpretation, such as *Christ being the image of the invisible *God, and the references to thrones, dominions, rulers, and powers (1:16) could be taken to refer to the *aeons; the *Valentinian *Ptolemy quotes the passage in support of this interpretation.

Column of Glory: Manichaean name for the Milky Way. To *Manichaeans, the Milky Way was a staging post where light was deposited on its way to the kingdom of light after having been liberated from the earth.

Concept of Our Great Power/Concept of the Great Power: (NHC VI,4, second to mid-fourth centuries) Nag Hammadi *tractate that, after a preliminary promise of *salvation for those who know the *Great Power and an initial description of *water and *spirit, describes the three ages of the world: the age of flesh, the age of *soul, and the age of *spirit. The age of flesh is ended by the *flood, and the father of the flesh is the *demiurge. The age of soul is characterized by a conflict between the *revealer, who has descended into the world, and the *archons. When the apocalypse comes, the second age will end and the age of the spirit will begin, an era of beauty and spiritual marriage.

Concerning Abstinence or Eunuchry: A lost book written by *Julius Cassianus.

Concerning Fate: A book by a pupil of *Bardaisan. See **Book of the Laws of the Countries*.

Concorrenses: Name given by Raynier *Sacconi to the Italian *Cathars who were moderate *dualists.

Configurations of the Fate of Heaven Beneath the Twelve: A lost work mentioned in **On the Origin of the World*. It includes the names and functions of seven good androgynous powers.

Conrad of Marburg: (d. 1233) The first *Inquisitor. Conrad believed that he had discovered the *Luciferian *heresy, which was in fact entirely fictitious. He was responsible for the deaths of hundreds of innocent people and was eventually murdered by a *Franciscan monk.

consolamentum: *Cathar rite of *initiation that turned a *Believer into a *Perfect. The consolamentum involved the *Gospel of John being placed on the head of the initiate by a Cathar Perfect; any other Perfect present then laid hands on the Believer, followed by prayers and readings. The ceremony was believed to bring down the *Holy Spirit onto the recipient. Once the consolamentum had been granted, the receiver was bound by the ascetic strictures of the Perfect. Any who deviated from these restrictions would lose their Perfect status, as would all those to whom they had administered the consolamentum; the faithful ones would have to receive the consolamentum again. As Catharism began to decline due to *persecution, Believers more frequently received the consolamentum when close to death, often in combination with the *endura fast, so they would die as Perfect.

Constantine I: (ca. 272–337) Commonly known as Constantine the Great, Roman emperor from 306 until his death and the first Christian Roman emperor. He issued the Edict of Milan in 313, which declared that Christianity should be tolerated throughout the empire. Constantine's mother, Helena, was a Christian, but his own conversion to Christianity is a disputed matter. He may have converted when young or may have been

gradually Christianized; he was baptized shortly before his death in 337. Constantine's opposition to *Donatism and his summoning of the *First Council of Nicea to deal with the *Arian *heresy paved the way for the triumph of the Catholic Church.

Constantine of Mananalis: (ca. AD 620–681) *Paulician teacher credited with defining *Paulicianism as dualistic and *docetic and establishing its canon and organization. He was executed as a *Manichaean.

Contender Writing to the Perfect: See **Book of Thomas*.

Contra Celsum: A work by the third-century church father *Origen that attempts to refute the anti-Christian polemic of the second-century pagan philosopher *Celsus. Origen quotes extensively from Celsus's *True Discourse*, thereby ensuring its survival. Celsus attacked Christians for their low social status and perceived disloyalty to the Roman Empire. He adopted Jewish anti-Christian polemics, including the legend that *Jesus was the illegitimate son of Panthera, a Roman soldier.

Coptic: Final form of the ancient Egyptian language, written in the Greek alphabet with some extra characters borrowed from demotic Egyptian and containing a large vocabulary of Greek loan words. All of our surviving Gnostic codices are written in Coptic, which flourished from the second to thirteenth centuries. Subsequently, the Bohairic dialect survived as the liturgical language of the *Coptic Church. Most Coptic texts are written in the Upper Egyptian dialects of Sahidic and Akhmimic, the sub-Akhmimic variety of the latter being particularly prominent in the *Nag Hammadi texts.

Coptic Church: The largest Christian body in *Egypt, which traces its foundation to the evangelist Mark, who was claimed by the church to have visited Egypt in AD 42. The church still uses the *Coptic language in some of its liturgy. It is an Eastern Orthodox body and has little sympathy for the Gnostic heritage of Egypt.

Coptic Manichaean Psalmbook/Psalter/Songbook: A collection of beautiful psalms and hymns in *Coptic. Some are psalms of Thomas, perhaps intended to be a pupil of *Mani rather than the apostle *Thomas; others are attributed to Herakleides, perhaps one of Mani's *twelve disciples.

Coptic Museum: Museum in Cairo founded in 1910. It has the largest collection of Coptic Christian artifacts in the world and houses the *Nag Hammadi codices.

Corba of Pereille: (d. 1244) A *Cathar *Perfect, mother of *Esclarmonde, who died in 1244, burned by the *Inquisition after the fall of *Montségur.

Corinthians, First Epistle to the: (AD 53–57) One of the seven undisputed letters of *Paul, which he wrote to the Christians in Corinth. First Corinthians ranges over many topics, including the Lord's Supper, the manifestations of the spirit, and the role of love in Christianity. Interpretations and echoes of passages in 1 Corinthians are found in such *Valentinian writings as the **Gospel of Philip* and the **Excerpts from Theodotus*. First Corinthians 2:6–8 contains a passage that in the original Greek could be straight out of a Gnostic text and mentions *Sophia, *archons, and the *aeon in a few lines, though most scholars understand Paul to be referring to earthly rulers (Greek *archon*).

Corinthians, Second Epistle to the: (ca. AD 55) The second of the letters written by *Paul to the church in Corinth (though it may be a compilation of several letters) and one of the seven undisputed letters of Paul. He defends his teaching against rival teachings and describes or "boasts" of the difficult experiences he has gone through. In 2 Corinthians 12:1–4, Paul describes an ascent of the *soul "up to the third heaven." In 2:14–17, he writes that the grace of God reveals the "fragrance of his *gnosis."

Corpus Hermeticum: A collection of seventeen philosophical Hermetic texts (though number fifteen is missing) composed in Greek and translated into Latin by Marsilio *Ficino in the fifteenth century. It had a great

influence on Renaissance thinking and was believed to be the work of *Hermes Trismegistus and older than the works of *Plato and *Moses until the scholar Isaac *Casaubon proved on stylistic grounds that they were written in the first centuries AD. The various *tractates have many differences of detail in the worldview, but a central notion is that *Nous is a spiritual possibility for humanity, but that, unlike *body and *soul, it must be developed, and various levels of Platonic *cosmology are present.

Cosmas: Tenth-century Bulgarian priest who denounced the *Bogomils in his *Sermon Against the Heretics*.

Cosmocrator: (Greek, "world governor," "world ruler") In the *Valentinian system of *Ptolemy, described by *Irenaeus, a child of the *demiurge who rules over the material world and is equivalent to the devil. In the **Second Discourse of the Great Seth*, a term for *Yaldabaoth.

cosmogony: Study of the creation of the world and the cosmic order. The *emanation or arising of the *aeons, the *pleroma, and the creation of the material world and the *demiurge and his *archons are central to Gnostic texts. The *Gnostics were fascinated by the philosophical and mythological questions of the creation of the cosmos and the arising of multiplicity out of unity.

cosmology: Study of the existing cosmic order. Gnostic cosmology addresses the role of the material world, which is governed by the *demiurge and his *archons and is the result of a fall, and the structure of the spiritual world: the *pleroma, formed of *aeons, and their relationship to the ultimate and true *God. The material world is seen as a system of seven concentric planetary spheres, in the order *Moon, Venus, Mercury, Sun, Mars, Jupiter, Saturn. See also *hebdomad and *ogdoad.

Council of Albigensians: (1167) Held at Saint-Felix-de-Caraman under a Bulgarian bishop to help formalize the organization of the *Cathars.

Councils of Arles: The First Council of Arles (314) in the south of *France formally condemned the *heresy of *Donatism. It began as an appeal by the Donatists to *Constantine the Great against the decision of the Roman Council of 313 under Pope Miltiades. As a result, Donatus was excommunicated, and several laws defining Christian practice and doctrine were passed. Subsequent councils were also concerned with *heresy. The Second Council of Arles was called in 353 in connection with Arianism. The 1234 Council of Arles opposed the Albigensian heresy of the *Cathars. The 1263 council condemned the doctrines of *Joachim of Fiore, a twelfth-century monk and mystic.

Council of Carthage: Held in 417 to condemn *Pelagianism.

Council of Constantinople (First): Held in 381 to declare *Apollinarism as heretical.

Council of Ephesus: Held in 431 to condemn *Nestorianism as heretical.

Counterfeit spirit: In *Sethian myth a force which, in the absence of the living spirit, binds humanity to the *archons.

covenenza: (Italian, “covenant”) The rite that contracted a soul to the *Cathar cause and thus converted a *Listener into a Cathar *Believer.

Credens*, pl. *Credentes: (Latin, “believer”) Latin term for *Cathar *Believers.

Crowley, Aleister: (1875-1947) English occultist and writer involved with many occult organisations, such as the Golden Dawn and the Ordo Templi Orientis; author of many books and creator of the *Gnostic Mass.

Crusades: A series of military campaigns waged by Western Christian countries in the Near East from the eleventh to the thirteenth centuries to win Jerusalem and the surrounding areas from Islam; used more generally

for any military campaign fought on behalf of the church. The *Albigensian Crusade was directed against the *Cathars in the *Languedoc.

cult: In the ancient world, a set of ritual activities that relate humans to the divine, particularly activities such as sacrifices, *baptism, ritual meals, and initiation.

Custodian of Splendor: In *Manichaeanism, one of the five sons of the *Living Spirit, whose role is to hold the heavens in place.

Council of Nicea: See *First Council of Nicea.

D



Danae: In Greek myth, the mother of Perseus by *Zeus, who visited her in her prison tower in the form of golden rain. In *Justin's **Baruch*, the golden rain is interpreted as *Elohim and Danae as *Eden.

Daphne: In Greek myth, a young huntress or nymph whom Apollo fell in love with and pursued. She appealed to the earth to swallow her up and was turned into a laurel tree. The story is alluded to in several Gnostic texts—the **Secret Book of John*, **On the Origin of the World*, and the **Nature of the Rulers*. Daphne was also a city in *Syria.

Darkness: In the absolute *dualism of *Mandaeanism and *Manichaeanism, Darkness is a power co-eternal with Light. In classic forms of Gnosticism, Darkness is merely related to unformed matter and *Chaos. The **Paraphrase of Shem* is unusual for an ancient Gnostic text in that there exists Light and Darkness and the spirit between them. Darkness is a preexisting evil principle characterized by lack of perception and has a role in the mythological struggle that goes on throughout the *Paraphrase*, but on the last day Darkness is predicted finally to be ineffective and silent.

Daveithai: Third of the four *luminaries in *Sethian myth, accompanied by the *aeons of understanding, love, and idea. In the **Three Forms of First Thought*, an aeon of the third group of aeons. *Seth's seed dwells within Davithe.

Dead Sea Scrolls: An extensive cache of Jewish manuscripts first discovered in 1947 in the Wadi Qumran on the northwest shore of the

Dead Sea. The collection consists of roughly one thousand documents, including texts associated with the community at Qumran and manuscripts of books of the *Hebrew Bible older than any previously known. Further searching and excavation up until 1979 in eleven caves in the area unearthed additional manuscripts and fragments. The Dead Sea Scrolls are commonly thought to have belonged to an *Essene group at Qumran, although this hypothesis has been challenged in recent scholarship. They include apocalyptic, mystical, and dualistic elements that may have had an indirect influence on the development of Gnosticism.

Dearcho: In the **Secret Book of John*, an angel who created the throat.

Debate Between Izarn and Sicart: Thirteenth-century anti-*Cathar dialogue poem written in the Provençal language after the fall of *Montségur. Izarn is an *Inquisitor who interrogates Sicart the Cathar, and the dialogue is intended to show the Cathars in a bad light.

decad: The ten *aeons out of a total of thirty in the aeonic system of *Markus. See *number symbolism.

decan: One of thirty-six Egyptian deities who each govern ten degrees of the zodiac.

deficiency: The impoverished material world, the opposite of the fullness or *pleroma.

Definitions of *Hermes Trismegistus to Asclepius: Hermetic text that has survived independently of the **Corpus Hermeticum*, consisting of short pithy statements about the fundamentals of *Hermetism. Occasionally these are framed as part of a dialogue between *Hermes and *Asclepius.

deification: See *theosis.

Deitharbathas: In the **Secret Book of John*, an angel who governs perception.

Dejean, William: Fourteenth-century *Languedocian who in 1300 pretended to be a *Cathar in order to betray Peter *Autier to the *Inquisition. His ruse was discovered, and he was beaten up and thrown over a cliff.

demiurge: (Greek *demiurgos*, "craftsman") The concept of the demiurge originates in *Plato's *Timaeus*, in which he is simply the creator god, a role he also plays in most of the *Hermetica. In Gnosticism the demiurge became an ignorant or evil lower deity, the craftsman responsible for the creation of the material world and the fallen state of humanity. In Gnostic texts, such as the **Secret Book of John* and **On the Origin of the World*, the demiurge is most typically named *Yaldabaoth but is also commonly known as *Samael or *Saklas or *Nebruel. The demiurge is often seen as directing human affairs and is identified with the God of the *Old Testament. Conventional, non-Gnostic religion is seen as worship of the demiurge. The portrayal of the demiurge in *Sethian texts is more negative than that of *Valentinian schemes, in which the demiurge may often partake of the process of *redemption.

Demostratus: (third century) Gnostic writer mentioned in passing by *Porphyry. His works were studied in the schools of *Aquilinus and *Adelphius.

Derdekeas: The *revealer figure in the **Paraphrase of Shem*, the son of infinite light, whose name possibly derives from the *Aramaic for *"male child."

desert fathers: Early Christian monks in *Egypt who practiced *asceticism in the Scetis desert from the third century onward. Among the notable desert fathers were Anthony the Great and *Evagrius of Pontus, and the sayings of the fathers were collected in the *Apophthegmata Patrum.* Fourth-century desert fathers such as *Pachomius and Shenouda

were instrumental in developing Christian monasticism and were strongly opposed to Gnostic groups and *apocryphal texts.

Destruction of False Doctrines: Fifth-century heresiological work in Armenian by *Eznik. It attacks Greek philosophy, *Zoroastrianism, and the *Marcionites.

Deucalion: Greek hero, son of Prometheus and *Pronoia. His father warned him that a deluge would destroy humanity, and Deucalion and his wife, Pyrrha, survived in an ark. In the **Revelation of Adam,* Deucalion is seen as a gentile name for *Noah.

Deywa: (*Mandaic) An evil spirit in *Mandaean religion.

Diaktios: Helper from the seven virgins of the light in the **Books of Jeu*.

Dialogue of the Savior: (NHC III,5, second or third century) Christian Gnostic text that includes traditional sayings of Jesus and discourses. It begins with a discourse and prayer from the *Savior, *Jesus, which develops into a question and answer session between the Savior and his disciples *Matthew, *Judas (Thomas), and *Mary. The cosmological framework of the *Dialogue* does not seem to involve a *demiurge, but the text has many Gnostic features, including *archons, heavenly *twins, the *bridal chamber, and the concept of *rest. Mary is described by *Thomas as “a woman who understood everything.”

dianoia: (Greek) *Understanding.

Diatessaron: (Greek, “through four”; ca. 150–160). The first harmony of the four *Gospels of *Matthew, Mark, Luke, and John, compiled by *Tatian. The *Diatessaron* was very influential in *Syria, and its original Greek was translated into *Syriac and many other languages. It may preserve ancient readings of early Gospel texts, and some scholars (e.g.,

Norman Perrin) have argued that it was a source for the *_Gospel of Thomas_.

dichotomy: Division into two parts. In many Christian *anthropologies there is a dichotomy of *body and *soul, and *spirit is equivalent to soul. *Gnostics generally used a *trichotomy of body, soul, and spirit, in which the spirit is akin to the divine and the soul is an intermediary between the body and spirit.

Didache: (Greek, "teaching") Short early *proto-orthodox Christian text dating to the late first or early second century. It has three main sections that deal with Christian teachings, including the principle of the *two ways, the way of life and the way of death; rituals such as *baptism and the Eucharist; and church organization.

Didaskalos: (Greek, "teacher") Term used for *Paulician teachers or religious leaders.

Didymos: (Greek, "twin") In the *incipit of the *_Gospel of Thomas_ and in Syrian tradition, *Thomas was known as Didymos *Judas Thomas. Both Didymos and Thomas mean "twin," in Greek and *Aramaic respectively. In the *_Acts of Thomas_, *Thomas is said to be a *twin of *Christ, a motif suggesting that Christ may be considered Thomas's spiritual nature.

Din: Judgment, the Fifth *sefirah of the *Tree of Life in *Kabbalah. See *Gevurah.

Diolimodraza: In the *_Secret Book of John_, an angel who activates the head.

Dionysius/Pseudo-Dionysius: (ca. 500) Anonymous Christian theologian and philosopher whose body of work, the *Corpus Areopagiticum*, was erroneously ascribed to Dionysius the Areopagite, the Athenian convert of St. *Paul mentioned in Acts 17:34. His surviving works include the *Divine*

Names, Celestial Hierarchies, Mystical Theology, Ecclesiastical Hierarchy, and various epistles. His Christianity was mystical with a strong Neoplatonic influence. His *cosmology elaborating hierarchies of *angels had a strong influence on medieval Christianity.

Diospolis: (Greek, "city of Zeus") Diospolis Magna was the Egyptian city Thebes. In the **Discourse on the Eight and Ninth*, the pupil is told to copy the text in hieroglyphics onto turquoise *steles, which should be placed in the temple at Diospolis.

Diphaneus: One of the four luminaries of the *Kalyptos *aeon in **Zostrianos*; his consort is Deiphanea.

Discourse on the Eighth and Ninth: (NHC VI,6) A teaching dialogue between *Hermes Trismegistus and an unnamed pupil, who address each other as "father" and "son." Hermes teaches the ascent to the *ogdoad and the *ennead, the eighth and ninth levels. The *Discourse* contains *barbarous names, *vowel sequences, and hymns.

Divinity: One of seven powers created by *Yaldabaoth in the **Secret Book of John* and paired with the *archon *Astaphaios; creator of the soul of flesh.

diwan: A scroll in the *Mandaean language.

Diwan *Abathur: *Mandaean text that describes the journey of the *soul.

Dmuta: In *Mandaeanism, the heavenly *twin or image in the *world of light.

docetic, docetism: (Greek *dokeō*, "to seem") The belief that *Jesus had no true physical body but only *seemed* to have one; therefore, his true body was spiritual; thus the crucifixion is less important. This belief is attested in *Sethian and *Valentinian texts, as well as in the **Acts of John*, but it

was by no means a universal Gnostic view. The *Paulicians, *Bogomils, and *Cathars also held docetic views.

Doinel, Jules: (Jules-Benoît Stanislas Doinel du Val-Michel, 1842–1903) Founder of the modern *Gnostic Church (Église Gnostique) in 1890. Doinel took the name *Tau Valentin II, after Valentinius. The Gnostic Church had strong Masonic, Theosophical, and Martinist influences. Doinel ordained bishops and Sophias, a female office, but left his own church in 1895. He subsequently rejoined the Roman Catholic Church *and became involved in anti-Masonic publications* but switched back to the Gnostic Church before his death in 1903. Many modern Gnostic churches claim their lineages from Doinel's church.

Domedon Doxomedon: (Greek *Domedon*, "lord of the house"; *Doxomedon*, "lord of glory") In the **Holy Book of the Great Invisible Spirit*, the *aeon of the aeons who came forth from the silence of the *Father; mentioned also as Doxomedon in **Zostrianos* and **Melchizedek*.

Dominic: (Domingo de Guzmán, 1170–1221) Founder of the Dominicans, or Order of Friars Preachers. He preached against the *Cathars in the *Languedoc and was close to *Simon de Montfort. He was canonized in 1234. See *Dominicans.

dominical saying: (from Latin *dominus*, "lord") A saying ascribed to *Jesus.

Dominicans: Order of *mendicant *friars founded in the early thirteenth century by the Spanish Saint *Dominic to combat the *Cathars by offering a Catholic counterexample within the community; also known as the Friars Preachers or the Black Friars.

Donatism: Early fourth-century Christian sect in North Africa, condemned as heretical at various councils, most notably the First *Council of Arles in 314. The Donatists were rigorists, believing that Christians, and particularly clerics, should rigorously maintain Christian

principles and strictures. They particularly held that corrupt priests could not deliver valid *sacraments, and later versions of this belief were also termed *Donatism.* It is contradicted by the Catholic doctrine of *ex opere operato, non ex opere operantis,* that grace results from what is performed, not who performs it.

Donatus Magnus: (311?–355?) Leader of the Donatists, a rigorist early Christian sect in North Africa. The group's first leader, Majorinus, claimed the episcopal office of Carthage against Caecilianus, but after Majorinus's death in 313, Donatus was elected in his place. Despite the church's condemnation, he continued to lead his sect in the face of official *persecution. In August 347 he was banished to Gaul by the Roman emperor Constans I and is believed to have died in exile around 355.

Doresse, Jean: (1917–2007) French Egyptologist who in 1947 was the first scholar to study the *Nag Hammadi codices. He was also the first to publish a full-length book on the discovery, *Les livres secrets des gnostiques d'Égypte,* in 1958 (published in English as *The Secret Books of the Egyptian Gnostics*, 1960).

Dositheans: Followers of the first-century Samaritan *Dositheos. Material on the Dositheans is late and contradictory, but they are often connected with Jewish Christian sects such as the *Ebionites or *Nazarenes. The Dositheans were also associated with the *Mandaeans, and Dositheos was said to have been the intended successor of *John the Baptist until he was supplanted by *Simon Magus.

Dositheos/Dositheus: ("gift of God") First-century Samaritan who may be identical with the Dositheos said to have recorded the **Three Steles of Seth*. Accounts of Dositheos are late, patchy, and unreliable, but he was said to have been a *savior figure or messiah to the Samaritans and to have practiced *baptism. He was said to have been a disciple of *John the Baptist until he was supplanted by *Simon Magus. His followers were known as *Dositheans.

Dromos: Helper from the seven virgins of the light in the *_Books of Jeu_.

Drower, E. S.: (1879–1972) Lady Ethel Stefana Drower, née Stephens, an English aristocrat, studied the *Mandaeans firsthand and collected and translated Mandaean manuscripts. Her works include _The Canonical Prayerbook of the Mandaeans_ (the *_Qolusta_); _The Mandaeans of Iraq and Iran_; _The Secret Adam_; and, on the Yezidis, _The Peacock Angel_.

Drugunthia: Region in *Thrace or Macedonia where an absolute *dualist *Bogomil church thrived.

dualism/dualists: Religious or philosophical system in which there are two opposing elements, usually expressed as good and evil, light and dark, *spirit and matter. In absolute dualism (e.g., *Zoroastrianism, *Manichaeanism, some forms of *Catharism) two eternally coexistent forces are and will always be in opposition. Our material world is seen as a battlefront between these two opposing forces, and humanity has both light and dark elements. In mitigated or moderate dualism the dualism is temporary, and the two opposing forces are not eternally pitched against each other. In *Sethian and *Valentinian Gnosticism, the current state of duality on the earth is the result of a fall (usually of *Sophia). Thus, the spiritual world is opposed to the material world and the true *God to the *demiurge. This *dichotomy is reflected in humanity in the choice the *soul must make between spirit and matter.

Duc de Palatine, Richard: (1916-1977) Born Ronald Powell in Melbourne, Australia, he was involved with *Theosophy, the Liberal Catholic Church, Freemasonry, and other esoteric groups before being consecrated as a bishop in the independent Catholic tradition, and with founding his own church the *Pre-Nicene Gnostic Catholic Church when he moved to England in 1953.

Dulcinians: A religious sect of the Late Middle Ages that originated in the *Apostolic Brethren, were inspired by *Franciscan ideals, and were influenced by the *Joachimites and perhaps *Cathars. The Dulcinians were

considered heretical by the Catholic Church because of their *millenarianism, which included a prediction of the fall of the established church, and their egalitarian ethos. The Dulcinians were slaughtered and besieged in a crusade (reminiscent of the *Albigensian Crusade) declared in 1306 by Pope Clement V, during the course of which most of them were killed, although traces of surviving Dulcinians can be found until 1374.

Duldul: A divine creature in the **Mother of Books*, named after the white mule of *Muhammad the Prophet.

Dunamis/Dynamis: (Greek, “power,” “strength”) In the *cosmology of *Basilides, one of the five *emanations from the *Father.

duodecad: The group of *twelve *aeons out of a total of thirty in the aeonic system of *Markus. See *number symbolism.

Durand of Huesca: (ca. 1160–1224) Spanish *Waldensian who converted to Catholicism, author of several antiheretical works. His **Liber contra Manicheos* is significant for preserving a *Cathar text in quotation.

Dyophysitism: (Greek, “two natures”) The doctrine that both a human nature and a divine nature exist in the one person of *Jesus. Dyophysitism went on to be the official doctrine of the Roman Catholic and *Eastern Orthodox churches. Cf. *Monophysitism.

Dysaules: According to *Clement of Alexandria, the name of the peasant husband of *Baubo in the *Eleusinian mysteries. He presided over the sacred Field of Rharos where the first grain was sown.

E



Easter: The Christian feast of the crucifixion and *resurrection of *Christ. It is a movable feast falling on the Sunday after the first full *Moon following the spring equinox, although the calculation of Easter was controversial in the early church. Because *Gnostics placed little importance on the bodily resurrection of *Jesus, Easter was not fundamental to Gnostic religion, although *Valentinians would probably have celebrated it.

Eastern Orthodox Church: The Roman Catholic Church and the Eastern Orthodox Church, based in Constantinople, split apart in the eleventh century. Followers of the Orthodox Church were not considered by the Roman Catholic Church to be *heretics but rather to be schismatics. In 1204, the Fourth Crusade sacked Constantinople; this event is often seen as the final splitting of the two faiths.

Ebionites: (from Hebrew, "the poor ones") A Jewish-Christian sect that flourished up to the fourth century but probably survived in pockets for much longer. The Ebionites retained Jewish practices, including full observance of the law of *Moses, and had an adoptionist *Christology, treating *Jesus as a human messiah who received the *Holy Spirit at his *baptism. Works attributed to the Ebionites include the **Gospel of the Ebionites* and the **Gospel of the Hebrews*, which survive only in quotation, and the Clementine *Recognitions* and *Homilies*.

Ecclesia: (Greek, "church") According to the *Valentinian system in *Tertullian's **Against the Valentinians*, an *aeon emanated from *Sermo and *Vita in a *syzygy with *Anthropos.

Ecclesia Gnostica: Modern *Gnostic Church with *apostolic succession founded by Bishop Stephan *Hoeller, which incorporates the American branch of the *Pre-Nicene Gnostic Catholic Church and the *Gnostic Society.

Ecclesia Gnostica Catholica: Ecclesiastical arm of Aleister *Crowley's Ordo Templi Orientis, founded in 1907 by former bishops of Jules *Doinel's Gnostic Church.

Ecclesiasticus: ("Son of *Ecclesia") According to the *Valentinian system in *Tertullian's **Against the Valentinians*, an *aeon emanated from *Anthropos and *Ecclesia in a *syzygy with *Macariotes.

Echamoth: In the **Gospel of Philip*, a *Syriac name for *Sophia, derived from *Hokhmah. See *Achamoth.

Echmoth: ("small wisdom") In the **Gospel of Philip*, Echmoth is distinguished from *Echamoth, which represents wisdom. Echmoth is a pun: Ech-moth means "like death" in *Aramaic and Hebrew. Thus true wisdom, Echamoth, is contrasted with the wisdom of death.

Eckbert of Schönau: (d. 1184) Author of the *Sermones contra Catharos*, thirteen sermons published in 1163 that argued against the doctrine of the *Cathars and compared them to *Manichaeans. Eckbert was responsible for the popular derivation of the name *Cathar* from the Greek *katharos*, "pure one."

Edem/Eden: in *Justin's **Baruch*, a *female principle of matter whose upper body resembles a young woman but who is a *serpent below.

Eden: Garden in Genesis 1 and 2 that is the setting for many Gnostic reinterpretations of the story of the creation of *Adam and *Eve.

Edokla: In the **Holy Book of the Great Invisible Spirit*, a female divine entity who gave birth through the word to truth and justice and is the source of the seed of eternal life and hence to the *incorruptible race, which is with those who will persevere because of the knowledge of their *emanation.

Egeria: Christian pilgrim who visited Edessa in *Syria in 384 and reported that she had viewed the bones of the apostle *Thomas.

Egerton Gospel: (70–120) Papyrus fragments of an unknown early gospel. The fragments themselves can be dated to the first half of the second century, but the gospel may be older. The surviving fragments contain an episode in which *Jesus heals a leper and another in which he is confronted by authorities.

Église Gnostique: See *Gnostic Church.

Église Gnostique Apostolique: French Gnostic church founded in 1907 by Jean Bricaud (1881-1934). Its rites included a water baptism, and it had a priesthood.

Egypt: A rich and ancient country with layers of Greek and Roman civilization on top of the indigenous culture, Egypt was fertile ground for new religions, particularly in *Alexandria, the intellectual center of the Roman Empire. Certainly *Hermetism, and most likely Gnosticism, began in Egypt, and Egypt's climate helped to preserve Gnostic writings in *Nag Hammadi and *Oxyrhynchus. In the **Hymn of the Pearl*, Egypt represents the fallen world into which the prince must adventure to retrieve the *pearl. In **On the Origin of the World*, Egypt is considered a special place where great images like the *phoenix have appeared, and it is compared to God's paradise. In the Hermetic **Excerpt from the Perfect Discourse*, it is the image of heaven, but it will fall from grace and be inhabited by foreigners.

Egyptian Gospel: See **Holy Book of the Great Invisible Spirit*.

Eidomeneus: In *_Zostrianos_*, an assistant guardian of the immortal *soul.

eight: See *ogdoad.

Eilo: In the *_Secret Book of John_*, an angel who created the testicles.

Eiron: In *_Zostrianos_*, an assistant guardian of the immortal *soul.

eisegesis: The opposite of *exegesis: erroneously reading one's own opinions into a text instead of drawing out the meaning from the text.

El: (Hebrew, "God") A root used in many Gnostic names for *aeons, the *demiurge, *archons, or other entities, for instance, *Eloai and *Eleleth, also Sethel and Satanel in *Bogomilism. Also used as a common suffix for names of *angels, e.g., *Michael and *Gabriel.

Elaie: In the *_Paraphrase of Shem_*, described as an "immortal memorial."

Elainos: In the *_Holy Book of the Great Invisible Spirit_*, a power connected with *baptism who along with *Seldao is "stationed over the height."

Elenos: In *_Zostrianos_*, an *aeon, part of the fourth aeon of *Protophanes.

Elasso: In the *_Three Forms of First Thought_*, a being responsible for covering the baptized with a robe of light in the *Sethian baptismal rite of the *Five Seals.

Elchasai/Elkasai/Elxai: (*Aramaic, "Hidden Power"; ca. 100) Founder of the *Elchasites, a baptismal sect. Elchasai was said to be of Jewish descent, to have lived in the Trans-Jordan region, and to have been the author of a work that became known as the *_Book of Elchasai_*.

Elchasites/Elkasites: Jewish-Christian, and possibly Gnostic, baptismal sect founded by *Elchasai. The **Book of Elchasai* was sacred to them. They practiced regular, repeated *baptism to provide ritual purity. The most famous Elchasite was *Mani, founder of *Manichaeanism, who grew up in the sect before he split from it when he differed with its practices.

Elect: Those chosen by God or some other power as being predestined for *salvation. In some varieties of Gnosticism, *pneumatics, those who have divine spirit, are seen as a predestined Elect. In the *Manichaean religion, the Elect were the leaders of the church who lived under strict ascetic conditions and had a similar role to the *Cathar *Perfect.

Eleleth: Fourth of the four *luminaries or light-givers, accompanied by the *aeons of perfection, peace, and wisdom (*Sophia). In the **Nature of the Rulers*, Eleleth helps *Norea and is described as the great angel who stands in the presence of the *Holy Spirit. In the **Three Forms of First Thought*, an aeon who is part of the fourth group of aeons. The generation of *Seth dwells within Eleleth.

Eleliou pheus: An *aeon in **Allogenes* and **Zostrianos*.

Elemaon: In **Allogenes* and the **Three Steles of Seth*, the *Great Power, associated with the supreme Preexistent One.

elements: In *alchemy and Greco-Roman thought, the four elements of earth, *water, air, and fire formed part of the general cosmological background of antiquity. In the **Book of Thomas*, the elements are earth, water, air, and spirit, while in the **Gospel of Philip*, the elements are water, earth, wind, and light, which are interpreted as faith, hope, love, and knowledge (*gnosis). The *Manichaeans assigned five elements to the kingdom of light—air, wind, light, water, and fire.

Eleusinian mysteries: The religious mysteries of Demeter and *Persephone based at Eleusis in ancient Greece. The initiation ceremonies

included reference to immortality and rebirth in the cycle of seasons of the earth and in the individual *soul.

Elien: A being associated with the *Sethian *Five Seals baptismal rite in the **Three Forms of First Thought*.

Elizabeth: In the *Gospel of Luke and subsequent Christian tradition, Elizabeth is the mother of *John the Baptist. In the **Testimony of Truth*, John's birth is compared to that of *Jesus; the significance of Elizabeth's old age is that "from an old woman John was begotten by means of a *womb worn with age, but *Christ passed through a virgin's womb."

Eloai/Eloiaos/Eloaie: In the **On the Origin of the World*, the second son of *Yaldabaoth, one of the seven androgynous *archons of *Chaos, so named because his first word was "Eh!" His feminine name is *Jealousy.

Eloaios/Eloaiou: Donkey-faced *archon that corresponds to Monday, paired with *Providence, in the **Secret Book of John*.

Elohim/Eloim: A name of God in the *Hebrew Bible. In *Kabbalah, the name is associated with the sefirot *Binah, *Gevurah, and *Shekhinah. In the **Secret Book of John*, Eloim is the bear-faced son of *Yaldabaoth and *Eve, begotten by rape, who rules over *water and earth, also known as *Cain.

Eloia: A son of *Yaldabaoth in **On the Origin of the World*.

Elorchaios: In the **Paraphrase of Shem*, one of the divine beings who protect humanity against the evil forces of *Nature. Elorchaios is the "name of the great Light, the unequalled Word."

Elpis: ("Hope") According to the *Valentinian system in *Tertullian's **Against the Valentinians*, an *aeon emanated from *Anthropos and *Ecclesia, who is paired in a *syzygy with *Patricas.

Elsadeus: (probably from El-Shaddai, “God of the mountain,” a name for God in the Bible) The *demiurge in the **Naasene Sermon*, the “fiery God” who ordered and ruled *Chaos.

emanation: (Latin *emanatus*, past participle of *emanare*, from *e- manare* “to flow”) In many Gnostic systems, *aeons and other beings are emanated as an outpouring from the divine source, rather than created or begotten.

Emenun: In the **Secret Book of John*, an angel who created the left leg.

Emerald Tablet: Also known as Smaragdine Table, *Tabula Smaragdina, or The Secret of *Hermes, a brief Hermetic text ascribed to *Hermes Trismegistus that contains the famous phrase “As above, so below.” It is not part of the **Corpus Hermeticum* and probably dates back to *late antiquity. Its pithy proclamations were very influential in European *alchemy.

Emmacha Seth: The heavenly *Seth in the **Three Steles of Seth*.

encratic: See *Encratites.

Encratites: Second-century Christian sect who were ascetic, teetotal, vegetarian, and celibate. *Irenaeus claimed they were descended from followers of *Satornilos and *Marcion, and also associated them with *Tatian.

endura: (Latin, “to fast,” “endure”) *Cathar rite that binds the recipient to fast and to drink nothing but cold water. It could last for as long as forty days and could be fatal. During the time of the *Inquisition, newly ordained Cathar *Perfect would take the endura at the same time as the *consolamentum, preferring to starve to death rather than to be captured.

Enneads: Collection of the surviving works of the Neoplatonist *Plotinus, consisting of six books, each comprising nine sections, which gives rise to the title *Enneads*. *Enneads* II.9 contains the polemic **Against the Gnostics*.

En Sof: (Hebrew, "endless," "without end") Term used in *Kabbalah for the *transcendent essence of *God or the *Godhead.

Entholleia/Enthollein: In the **Secret Book of John*, an angel who created all the flesh.

Entropon: Helper from the seven virgins of the light in the **Books of Jeu*.

Ephememphi: In the **Secret Book of John*, a demon of pleasure, one of the four principle demons, a source of evil, vanity, conceit, and similar negative qualities.

Ephesech: In the **Holy Book of the Great Invisible Spirit*, the child of the triple-*male child and *Youel.

Ephesians, Epistle to the: Written to Christians at Ephesus and not generally considered to be an authentic letter of *Paul, but the author may well have been one of Paul's disciples. According to the church father *Origen, *Valentinians understood the first two chapters of Ephesians as contrasting the state of *pneumatics and *psychics, and they would also have understood allegorically the passage in chapter 5 giving a hierarchy of husbands and wives. *Ephesians was accepted by *Marcion as a genuine Pauline epistle, but he named it the *Epistle to the Laodiceans*.

Ephraim of Edessa: (306–373) Syrian church father who wrote the hymn collection *Madrashe*. His hymns incorporate earlier hymns of Gnostic and possibly Thomasine sources, particularly those of *Bardaisan.

Epinoia: (Greek, “insight,” “reflection,” “intuition”) Sent by the Mother-Father of all to help *Adam. A projection or lower manifestation of *Protennoia in *Sethian literature.

Epiphanes: (second century) Son of *Carpocrates and *Alexandria. He was said to have received a thorough Hellenistic education from his parents and was seemingly intended to be Carpocrates’ successor as teacher, but he died at the age of seventeen. According to *Clement of Alexandria, a temple was erected for Epiphanes on the island of *Kephallenix, where he was commemorated as a god on the full *moon. Though he died young, some works are attributed to him, including **On Righteousness*, but none have survived outside of quotations by church fathers.

Epiphanios: *Aeon in **Zostrianos* and **Allogenes*.

Epiphanius of Salamis: (ca. 315–403) Fourth-century *heresiologist known as the “Patriarch of Orthodoxy.” His *Panarion* (Medicine Chest) lists eighty heresies, including such unlikely contenders as Greek philosophy and Judaism. He was aggressively anti-Gnostic, reproducing and elaborating on passages from *Irenaeus, *Hippolytus, and others, and he even fought against Christianity influenced by *Origen. He claimed to have encountered Barbeloite *Gnostics in *Egypt who held orgies and consumed bodily fluids, but the veracity of his account is more than uncertain.

Epiphany: (1) The feast of the visit of the *Magi to the infant *Jesus, celebrated on January 6. (2) The sudden feeling of comprehending or of immediate perception, perhaps equivalent to *gnosis.

Epistle of Barnabas: (80–120) Anonymous early Christian epistle attributed to Barnabas, the companion of *Paul. It contains lengthy Christian allegorical interpretations of Jewish ritual and law.

Epistle on Attachments: A lost letter of *Valentinus surviving only in quotation by *Clement of Alexandria. It contrasts the state of the heart that is filled with demons with the pure heart into which the divine *Father has entered.

Epistle to Agathopous: A lost letter from *Valentinus to the otherwise unknown *Agathopous. The only surviving fragment, quoted by *Clement of Alexandria, discusses the ability of *Jesus to eat and drink in a special way that eliminates the need to defecate.

Epistle to Rheginos: Another name for the **Treatise on the Resurrection*.

Epistula apostolorum: Antiheretical Christian text written in the middle of the second century to oppose the teachings of *Simon Magus and *Cerinthus.

Er: In *Plato's *Republic*, Book X, Socrates tells the story of Er the Pamphylian, who was seemingly slain in a battle but revived twelve days later after being placed on a funeral pyre. He reported that his *soul had left his body and traveled with many others until they came to two openings in the ground, one for the just and one for the unjust, with judges directing souls to the appropriate portals. When Er approached, he was sent back to the world of the living by the judges and told to inform everyone of what he had experienced.

Erathaoth: Dog-shaped sixth angel in the *Ophite diagram described by *Origen.

eremite: A hermit, especially a religious recluse.

Erigenaor: An *aeon in **Zostrianos* and **Allogenes*.

Erimacho: In the **Secret Book of John*, a demon that is lord over dryness.

Eros: Greek God of carnal love, formed as an androgynous being from the first blood in *_On the Origin of the World_. The masculine side of Eros is *Himeros, or *Himereris; the feminine side is a soul of blood from the substance of *Forethought.

Error: In the *_Gospel of Truth_, a mythological figure similar to *Sophia who was the source of ignorance, forgetfulness, and fear. Error was responsible for the crucifixion of *Jesus.

eschatology: (Greek, "study of last things") Any teaching about the end of the world, end of the age, or destruction of the world. Sometimes also applied to teachings about the afterlife.

Esclarmonde of Foix: (ca. 1200) Female *Cathar *Perfect, sister of *Raymond Roger, Count of Foix. She bore six children, became a Perfect in 1204 after she was widowed, and kept a household of *Cathar Perfect, a Cathar convent. She challenged *Dominic, the founder of the *Inquisition, in debate and was told by him, "Go tend your distaff, madam" (i.e., go back to weaving). According to legend she escaped the Inquisition by turning into a dove and flying off. In _Histoire des Albigeois_ (History of the Albigensians) Napoléon *Peyrat (1809–1881) made Esclarmonde into a Cathar Joan of Arc.

Esephech: In the *_Holy Book of the Great Invisible Spirit_, the holder of glory, the child of the child, and the crown of its glory.

Essadaios: An angel of *Elohim in *Justin's *_Baruch_.

Essenes: Ascetic Jewish religious group from roughly the second century BC to the first century AD. They may arguably be identified with the community at Qumran that produced the *Dead Sea Scrolls. The Essenes practiced communal living and ritual washing, rejected animal sacrifice, and were celibate and pacifist.

Essene Gospel of Peace: A modern forged *apocryphal gospel first published in German in 1928 and in English in 1937. Edmond Bordeaux Szekely claimed to have translated it from original *Aramaic and Hebrew texts he found in the secret library of the Vatican, but he was never able to produce them. The *Jesus of the *Essene Gospel of Peace* is a vegetarian and naturist and places much emphasis on an earthly mother as a counterpart to the heavenly Father.

Essoch/Soch: In the **Paraphrase of Shem*, an entity who, with *Moluchtha, is the root of evil and of every defiled effort of *Nature.

Esthesis-Ouch-Epi-Ptoe: Mother of the seven senses and the four passions, *Ephememphi (pleasure), *Yoko (desire), *Nenentophni (grief), *Blaomen (fear). The name originated in a Greek philosophical phrase meaning "perception not in an excited state."

Eteraphaope-Abron: In the **Secret Book of John*, an angel who created the head.

Ethica: (second century) A lost work of *Isidore, son of *Basilides, quoted by *Clement of Alexandria. It dealt with moral questions such as the issue of *sex and abstinence.

Eudorus: First-century-BC Middle Platonist from *Alexandria whose philosophy perhaps influenced *Hermetism and who taught *reincarnation.

Eugnostos the Blessed: The "spiritual name" of the scribe who copied the **Holy Book of the Great Invisible Spirit* in NHC III. His worldly name is *Gongessos.

Eugnostos the Blessed: (NHC III,3; NHC V,1) A letter from Eugnostos to "those that are his." (*Eugnostos* is from Greek *eu*, "good or well," *gnōstos*, "known," so "well-known," probably in the sense of *gnosis.) The letter

has Jewish, Gnostic, and philosophical aspects but no clear reference to Christianity. It emphasizes the importance of gnosis and self-knowledge at all levels. The *One Who Is, is immortal, eternal, and endless and knows himself. Below him the divine realm begins with the *Father, the Human Father, the immortal Human, the *Son of Man, and the *Savior from whom spring the eternal realms and multitudes of *angels and divine beings, including *Pistis Sophia. See also the **Wisdom of Jesus Christ*.

Euidetos: Helper from the seven virgins of the light in the **Books of Jeu*.

Eukrebos: In **Zostrianos*, a judging *aeon.

Eumolpidai: (Greek, "The good singers") The family in Eleusis from whom the priest of the mysteries was selected. Their ancestor was the mythical Eumolpos, founder of the Eleusinian mysteries.

Euoi: The cry made by worshippers of Dionysos.

Euphrates: According to *Origen, the founder of the *Ophites; according to *Hippolytus, the founder, along with *Akembes, of the *Peratae.

Eurios: In **Zostrianos*, a guardian *aeon, one of the myriads.

Eurumeneus/Eurumencus: In **Zostrianos*, a guardian *aeon.

Eusebius: (ca. 263–ca. 339) Bishop of Caesarea, an ambitious church leader (he was involved with the *First Council of Nicea), and the first substantial historian of the Christian Church. His *Ecclesiastical History* established a history of the church in which orthodoxy predominated. The surviving works of Eusebius preserve some earlier texts that would otherwise be unknown and provide a certain amount of information concerning the *Gnostics and other *heretics, always filtered through Eusebius's agressive orthodox polemics.

Eutaktos: Fourth-century *Archontic from *Armenia who met *Peter the Gnostic while visiting Palestine and took the Archontic teaching back to his home country. Many wealthy and influential people in Armenia became Archontics through Eutaktos.

Euthymius of Constantinople: Eleventh-century Byzantine monk who wrote about the *Bogomils.

Eutychianism: A form of *Monophysitism based on the ideas of Eutyches of Constantinople (ca. 380–456) that asserts the human nature of *Christ was essentially dissolved by the divine, and that Christ therefore had only a single, divine nature.

Evagrius of Pontus: (346–399) Christian preacher originally from Cappodocia who preached in Constantinople, then moved to Jerusalem and then to the Nitrian Desert in *Egypt where he became a disciple of *Macarius. The ideas of *Origen were a strong influence on his writings on mystical Christian monasticism, but many of them were destroyed in the sixth century when they were perceived as heretical. He distinguished between the more external teaching, *praktike*, addressed to novices, and the contemplative material, known as *gnostike*. His writing influenced Dionysius the Areopagite and *John Cassian.

Evangelicon: A Greek manuscript adaptation of the *Gospel of John allegedly purchased from a Parisian antiquarian bookseller by Bernard-Raymond *Fabré-Palaprat in 1812. The *Evangelicon* portrays *Jesus as an initiate of Egyptian Mysteries, and presents an esoteric view with Enlightenment rationalist elements. Most scholars believe that it was composed in the late eighteenth or early nineteenth century, but that Fabré-Palaprat was probably not the author.

Evangelion: (Greek, “gospel”) A term used specifically for *Marcion’s gospel, itself a version of the *Gospel of Luke.

Evanthen: In the *_Secret Book of John_, an angel who created the left underarm.

Eve: The first woman and mother of humanity in Genesis. In Gnostic accounts Eve is more often associated with the higher part of the human than is *Adam, and in *_On the Origin of the World_, Eve is created by *Sophia before Adam. See also *Zoe, the Greek translation of Eve.

Excerpt from the Perfect Discourse/Asclepius: (NHC VI,8) A Hermetic dialogue between *Hermes Trismegistus and *Asclepius. The mystery of *Hermetism is compared to the mystery of *sex, where the semen is ejaculated and the *male and *female each receive the strength of the other. The role of knowledge is emphasized; an apocalypse will result in the divine aspect of *Egypt flying up to heaven and the material Egypt being overwhelmed by invaders and eventually perishing.

Excerpts from Theodotus: A second-century text by the *Valentinian *Theodotus that is quoted by *Clement of Alexandria. It discusses Valentinian *cosmology in detail and contains the famous summary of *gnosis, “the knowledge of who we were, and what we have become, where we were or where we were placed, whither we hasten, from what we are redeemed, what birth is and what rebirth.”

excommunication: A punishment imposed by church authority that deprives the excommunicant from full participation in the church. The extent of excommunication ranges from being forbidden to partake of the Eucharist to being effectively expelled.

exegesis: Exposition of a biblical text in order to draw out its meaning. In modern usage, it particularly refers to the use of scholarly critical methodologies such as *textual criticism, form criticism, *redaction criticism, and literary criticism.

Exegesis on the Soul: (NHC II,6) A work of Christian Gnosticism that describes the journey of the *soul from fall to *redemption. The soul is a

*female figure who falls into prostitution and keeps the company of thieves, to whom she bears deformed children. Her repentance is answered by the Father and it leads to her union with the bridegroom in the *bridal chamber. The *Exegesis* interprets several passages from the *Old Testament and Homer as referring to the various stages of the journey of the soul.

Exegetica: (1) A twenty-four-book commentary on the Gospels, written by *Basilides, and now lost apart from three quotations in the works of *Clement of Alexandria. It discusses the *persecutions of Christians and whether they can be considered the result of God's action or the devil's; an interpretation of the parable of the rich man and the poor man from the *Gospel of Luke; a *cosmology that addresses the principles of light and dark and their influence. (2) A lost book written by *Julius Cassianus.

existentialism: A modern philosophy according to which (contrary to Aristotelian and Scholastic thought) existence precedes essence. Leading existentialist thinkers include Søren Kierkegaard, Martin Heidegger, Jean-Paul Sartre, and Albert Camus. Hans *Jonas attempted to reconcile existentialism with Gnosticism, seeing a parallel between the existentialist idea that humans are thrown into an alien and indifferent universe and the *Gnostic teaching that humanity is in exile in the *deficiency, or material world. Jonas commented, "Becoming aware of itself, the self also discovers that it is not really its own, but is rather the involuntary executor of cosmic designs. Knowledge, *gnosis, may liberate man from this servitude; but since the cosmos is contrary to life and to spirit, the saving knowledge cannot aim at integration into the cosmic whole and at compliance with its laws. For the Gnostics…man's alienation from the world is to be deepened and brought to a head, for the extrication of the inner self which only thus can gain itself" (Jonas, *The Gnostic Religion*, 329).

Expository Treatise on the Soul: See **Exegesis on the Soul*.

Eznik, or Yeznik, of Kolb: Fifth-century Armenian Christian *heresiologist. The final book of his four-part work *Against the Sects*

contains a description and refutation of the system of *Marcion.

F



Fabré-Palaprat, Bernard-Raymond: (1773–1838) French neo-Templarist, founder of the Order of the Temple and of the *Johannite Church of Primitive Christians. In 1805 he was elected as the Grand Master of his Order of the Temple, a revived Knights Templar organization. In 1812 he claimed to have bought from a Paris bookseller the **Evangelicon*, a version of the *Gospel of John, and the **Levitikon*, a commentary that included an esoteric lineage from *Jesus to the Templars. He founded his church on the principles in these documents and in 1834 introduced a Johannite Mass. The church declined as Roman Catholic members objected to heretical elements, and Fabré-Palaprat died in 1838.

Father: In many Gnostic cosmologies, as in orthodox Christianity, the highest *God is known as the Father. In some systems, such as the *Sethian, the Father is part of a triad of Father, Mother, and Child.

Father of Greatness: In *Manichaeanism, a divine principle of light.

Faustus: Fourth-century Manichaean bishop from Milevis, Numidia, in North Africa. He came from a poor background, converted to *Manichaeanism, and wrote several tracts. Around 383 he debated with *Augustine of Hippo in Carthage, and when Augustine was not satisfied with his answers Faustus converted to Christianity. Augustine later wrote *Contra Faustum*, a polemical work attacking Manichaeanism.

Fayyum Fragment: (70–200) A brief fragment of an unknown gospel that contains a dialogue between *Jesus and *Peter concerning Peter's forthcoming denial of Jesus.

female: Often used symbolically as a symbol for the physical side of the human being, or for the passionate emotions, as opposed to the *male, which often represents the rational side. For example, in the **Gospel of Thomas* 144, *Jesus tells *Peter that he will make *Mary *male so that she may enter the kingdom. However, in many Gnostic accounts of *Adam and *Eve in the Garden of *Eden, Eve represents the more spiritual part of humanity.

female disciples: *Mary Magdalene and *Salome are notable female disciples in various Gnostic and *apocryphal works. In the **Second Revelation of James*, seven women are said to have become disciples of *Jesus.

Ficino, Marsilio: (1433–1499) Italian Neoplatonic philosopher and astrologer. Ficino translated the **Corpus Hermeticum* from Greek into Latin for *Cosimo de' Medici and also did the first Latin translation of the works of *Plato. His translation of the *Hermetica was one of the most influential works of the Renaissance.

Filastrius of Brescia: Fourth-century *heresiologist whose main surviving work, *Various Heresies*, can be dated to around 380–390.

Filius major: (Latin, "elder son") A *Cathar ecclesiastical position, first in line to replace the existing Cathar bishop when he died.

Filius minor: (Latin, "younger son") A *Cathar ecclesiastical position, second in line to replace the existing Cathar bishop when he died.

First Apocalypse of James: See **First Revelation of James*.

First Book of Noraia: A lost work mentioned in **On the Origin of the World* as including a list of *female powers.

First Council of Nicea: (325) Ecumenical church council convened by *Constantine the Great to resolve theological disagreements within the church, combat the *heresy of *Arius, and standardize the date of *Easter.

First Discourse of Oraia: A lost work mentioned in **On the Origin of the World* as containing a list of the sons of *Yaldabaoth and their attributes.

First Revelation of James: (NHC V,3; *Codex Tchacos 2) Late second-century *tractate in which *Jesus delivers a number of discourses to his brother *James the Just, firstly before his passion and then as the risen *Christ. Jesus teaches Gnostic *cosmology, notions of *male and *female, the supremacy of the *One Who Is, and the nature of the rulers of this world. The real meaning of Jesus's suffering lies in ascending through the heavens and outwitting the toll collectors or gatekeepers. Jesus tells James to keep these revelations secret until he can pass them on to *Addai, the legendary founder of Syrian Christianity, thus effectively bypassing the lineage of the *twelve *apostles. At the end of the text, James faces his own martyrdom.

five androgynous *aeons: In *Sethian Gnosticism, a quintet consisting of *Barbelo, Foreknowledge, *Incorruptibility, Eternal Life, and Truth. See also the *Five Seals of Sethian ritual, the *five trees.

Five Seals: An unknown sequence of rites related to *Sethian *baptism, perhaps connected with an ascent of the *soul.

five sons of the Living Spirit: In a *Manichaean myth found in the **Kephalaia*, the *Living Spirit sent his five sons—the *Custodian of Splendor, the *Great King of Honor, *Adamas of Light, the *King of Glory, and *Atlas—to aid *Primal Man.

five trees: In the **Gospel of Thomas*, five trees in paradise that do not change in summer or winter, whose leaves do not fall; whoever knows them will not taste death. The five trees occur also in *Manichaean texts,

perhaps in the works of *Philo of Alexandria, in the *Balaizah fragments, and in the Shi'ite Muslim **Mother of Books*.

Flavia Sophe: (third century) Female *Valentinian whose tomb survived in Rome. The inscription on the tomb is a beautiful Gnostic poem: "You were filled with longing for the *Father's light, / My sister, my spouse, my Sophe, / Anointed with holy immortal *chrism in the baths of *Christ, / Be quick to view the divine faces of the *aeons, / The great angel of the great council, the true Son. / You came into the *bridal chamber and made an undying ascent / Into the breast of the Father."

Flora: *Valentinian Gnostic who was a disciple of *Ptolemy and the recipient of Ptolemy's **Letter to Flora*.

Florinus: *Valentinian teacher of the late second century who became a presbyter at Rome around 200. He had previously been taught by the church father *Polycarp. *Irenaeus wrote the letter *On Monarchy, or that God is not the Author of Evil* to Florinus. Part of Florinus's teaching involved the *ogdoad, which Irenaeus attempted to refute in his now-lost treatise *On the Ogdoad*.

Forethought: One of seven powers created by *Yaldabaoth in the **Secret Book of John* and paired with the *archon *Eloaios; creator of the soul of sinew.

Fortunatus: *Manichaean who was the subject of *Augustine's polemic in *Disputatio Contra Fortunatum Manichaeum* or *Disputations Against Fortunatus*.

forty: Number interpreted as the *tetrad, the first four *aeons in *Valentinian *cosmology, and associated with God's breathing life into *Adam in *Heracleon's *Commentary on John*.

forty-six: Number of years it took to build the *Temple in the *Gospel of John, interpreted numerically as an image of the *Savior by *Heracleon, who associates the number six with matter and forty with God's breathing of life into *Adam. See also *forty and *six.

Four Quarters of the World: A lost work ascribed to *Simon Magus.

France: During the time of the *Cathars, the kingdom of France consisted only of northern France and was a separate region from the *Languedoc and other regions of the south.

Franciscans: Order of *friars founded in Italy in the early thirteenth century by Francis of Assisi (1181/1182–1226), also known as the Grey Friars. One reason for their founding was to combat the *Cathars by offering a Catholic counterexample within the community.

Fraticelli: (Spiritual Franciscans) Medieval Roman Catholic groups that could trace their origins to the *Franciscans and were declared heretical in 1296 by Pope Boniface VIII. The name *Fraticelli* is also used for various sects that appeared in the fourteenth and fifteenth centuries, principally in Italy; they separated from the Franciscan Order because of a dispute concerning poverty and were declared heretical. The Fraticelli were referred to in Umberto Eco's novel *The Name of the Rose*.

Free Spirits: Small groups of Christians during the fourteenth and fifteenth centuries, also known as Brethren or Brothers of the Free Spirit, who were considered heretical due to pantheistic elements in their teachings. They existed mostly in the Bohemia area of eastern Germany and were influenced by the works of Meister Eckhart.

friars: Members of one of the *mendicant orders, which include the *Franciscans and *Dominicans.

Fulk of Marseilles: (1155–1231) Catholic Bishop of Toulouse from 1205, Fulk was intensely anti-*Cathar. Dante placed him in paradise in *Paradiso*, canto IX.

G



Gabriel: (Hebrew *Gabhri'ēl*, *Aramaic *Gabr-el*, "man of God") Archangel who first appears in Daniel 8:15–17, where he brings Daniel a message about the end of days. In Luke 1:11–38 he foretells first the birth of *John the Baptist to Zechariah and *Elizabeth, then the birth of Jesus to *Mary. In the Islamic tradition Gabriel revealed the Qur'an to *Muhammad. In the *Sethian tradition (the **Secret Book of James*, the **Holy Book of the Great Invisible Spirit*, **Zostrianos*) he is called the spirit-giver and associated with the second luminary *Oroiael; in *Justin's **Baruch* he is an angel of *Elohim.

Galatians, Epistle to the: (57–8 CE) One of the seven undisputed letters of *Paul, written to the Christians in Galatia, an area in modern Turkey. The epistle is particularly concerned with the issue of whether gentile Christians should follow Jewish ritual law, and Paul describes an argument he had with Cephas (*Peter) about this. Passages from Galatians are referred to several times in the *Valentinian Gnostic **Gospel of Philip*.

Galila: In the **Holy Book of the Great Invisible Spirit*, the third of the *twelve *archonic *angels brought forth by *Sakla and *Nebruel.

Gamaliel: (Hebrew, "God is my reward") (1) An angelic *revealer in **Melchizedek* whose role is to draw the *elect up to heaven. In the **Revelation of Adam*, one of three *angels, along with *Sablo and *Abrasax, who will descend and rescue people from fire and wrath, probably from *Sodom and Gomorrah. He is also a being associated with the *Sethian *Five Seals baptismal rite in the **Three Forms of First Thought* and is a watcher of the *aeons in the **Untitled Text*. (2) Gamaliel

I was a famous Pharisee in the mid-first century and reputedly the teacher of *Paul (Acts 5:34; 22:3).

Ganymede: In Greek myth, a handsome Trojan prince who was abducted by *Zeus in the form of an eagle to serve as cupbearer to the gods. In *Justin's **Baruch*, Ganymede is interpreted as *Adam and the eagle as *Naas.

Ganzi'il: In *Mandaean myth and *magic, a personification of hidden or secret treasure, often invoked in exorcisms and spells.

Ganzibria: The second rank of the *Mandaean priesthood, "treasurer," sometimes translated as "bishop."

Gap/Gaf: A *Mandaean monster, ruler of the *Abyss, brother of *Ruha, and father of *Ur by Ruha.

Garathus: (thirteenth century) Italian *Cathar who belonged to the moderate *dualist branch headed by *John Judeus.

Garcias, Peter: (d. 1247) *Cathar *Perfect who was betrayed by his relative William *Garcias.

Garcias, William: *Franciscan monk and relative of the *Cathar Peter *Garcias. Peter spoke openly to William about his Catharism and his low opinion of the Church of Rome. William arranged for a stenographer to hide behind a curtain and record Peter and William's conversation and then handed him over to the *Inquisition.

garment: A symbol for the *body, which is the temporary clothing of the *soul or *spirit, also for the fleeting emotional states of the soul. A garment may also indicate a state of consciousness that may be lost or removed, as with the robe of glory in the **Hymn of the Pearl*, which is regained at the end of the hero's quest.

Gaugela: In the **First Revelation of James*, the mountain on which the risen *Christ appears. It may be intended to be *Golgotha or a mountain named Gaugal that appears in other Syrian texts.

Geburah: See *Gevurah.

Gedulah: Greatness, the fourth *sefirah of the *Tree of Life in *Kabbalah. Also called *Hesed.

Gehenna: The Jewish hell or purgatory. In the *Ophite diagram described by *Celsus (actually appearing in *Origen's **Contra Celsum*) Gehenna (or *Tartarus) is a thick black line that splits the diagram in two.

gematria: (Hebrew *gēmatriyā*, possibly from Greek *grammateia*, "grammar") Practice of assigning numerical values to the letters of the alphabet and divining the mystical meanings of words by equating words with the same numerical values. The classical forms of gematria use the Greek or Hebrew alphabets.

gems: In antiquity, many materials, including papyrus and gemstones, were inscribed with *magic formulae and worn as *amulets. A number of gems were engraved with the names of distinctively Gnostic entities, and magic gems as a whole have been traditionally called Gnostic gems. Among the Gnostic figures named are *Abraxas, *Sabaoth, and *Yaldabaoth. Many gems also contain vowel sequences or *barbarous words similar to those in Gnostic texts such as the **Books of Jeu* or the **Holy Book of the Great Invisible Spirit*. The gems typically featured images as well, a favorite of which was the cockerel-headed and snake-tailed Abraxas.

Geoffrey d'Ablis: Fourteenth-century *Inquisitor in Carcassonne who was responsible for extracting confessions from the *Cathars involved in the *Autier Revival.

Geradamas: See *Pigeradamas.

Gerbert d'Aurillac: See *Sylvester II.

Gesole: In the **Secret Book of John*, an angel who created the stomach.

Gevurah: Power, the fifth *sefirah of the *Tree of Life, also called *Din, Judgment. It balances *Hesed.

Gibbon, Edward: (1737–1794) English historian whose six-volume *The History of the Decline and Fall of the Roman Empire* has been one of the most influential history books in the English language. In chapter 15 Gibbon declared that the *Gnostics were distinguished as "the most polite, the most learned, and the most wealthy of the Christian name."

Ginza Rabba/Ginza Rba: (*Mandaic, "Great Treasury"; late second century AD) Perhaps the most important sacred book of the *Mandaeans, consisting of about 700 pages divided into 18 books with 62 chapters. The *Ginza* is usually a handwritten manuscript, not a printed book. The book is unusually constructed, with text on the right-hand pages written upright, and upside-down text on the left-hand pages. The right-hand pages, known as the *Right Ginza*, contain a collection of myths and theology, considered to be written for the living. The *Left Ginza* is considered to be for the dead and contains prayers, hymns for the dead, and directions for the ascent of the *soul after death.

Giu: In *Mandaean myth, the ruler of one of the underworlds.

gloss: Marginal annotation to a text, especially in manuscript.

Glykon/Glycon: Snake god who was an incarnation of *Asklepios in the mysteries of *Alexander of Abonutichus, a pagan prophet of the second century AD.

gnosis: Direct knowledge of the divine, which itself provides *salvation. For the ancient *Gnostics, gnosis existed within the framework of *cosmology, myth, *anthropology, and praxis used within their groups. There, gnosis was not only illumination but was accompanied by an understanding, as expressed in the **Excerpts from Theodotus*, of "who we were, what we have become, where we were, wherein we were cast, where we are going, what we are freed from, what birth is and what rebirth is."

Gnosis of the Light: Name given by F. Lamplugh to the **Untitled Text*, or **Untitled Apocalypse*, in the *Bruce Codex. His translation was published under this title in 1918.

Gnosticizing: Text, system, or movement that shows signs of moving in the direction of Gnosticism. For example, scholars who do not view the **Gospel of Thomas* as a Gnostic text per se may nevertheless find Gnosticizing elements within it.

Gnostic Church: Founded in France in 1890 by Jules *Doinel, the Église Gnostique or Gnostic Church (also known as Église Gnostique de France) drew from heresiological and Cathar sources and had strong Martinist, Masonic, and Theosophical influences. Many members left to form their own Gnostic churches and most modern Gnostic groups trace their lineage to Doinel's Gnostic Church.

Gnostic Mass: Ceremony written by Aleister Crowley in 1913, also known as Liber XV. It evokes Gnostic figures such as *Valentinus, *Simon Magus and *Basilides and ends with a Eucharist.

Gnostic myth: The central myth of Gnosticism that occurs in a great many variations. The basic myth involves the *emanation of *aeons from the highest *God and a fall from grace of one of the aeons, usually *Sophia. The material world and the *demiurge are formed as a result of the fall. The demiurge and his assistants, the *archons, create humanity, but a spark of *spirit from the *pleroma is needed, so each human has a divine seed within that can be nurtured. The playing out of the Gnostic

myth is continued in the history of humanity, in which the demiurge and the archons attempt to manipulate humanity but are partially frustrated by divine *revealer figures who periodically reveal *gnosis to humanity.

Gnostic Restoration: Name for the revival of interest in the practice of Gnosticism that began in nineteenth-century France. The Gnostic Restoration is usually traced to the founding of the *Gnostic Church by Jules *Doinel, though a revival of interest in the *Cathars can be found in Masonic groups earlier in that century. Doinel's church spawned further churches, and many contemporary Gnostic churches trace themselves back to the Gnostic Church.

Gnostic Society: Founded in Los Angeles in 1928 by author James Morgan Pryse and his brother John Pryse for the purpose of studying Gnosticism and the Western Esoteric Tradition; it eventually merged with the *Ecclesia Gnostica.

Gnostics: Followers of religions in which *gnosis is central to *salvation. The classical Gnostics, and those most clearly referred to as such, were the *Sethians. The term may broadly refer to anyone who considers gnosis to be important.

God: In Christianity, the sole deity. In Gnosticism, it is the *Godhead, the highest, ultimate, true God, as distinguished from the lower god, the *demiurge, often ignorant or malevolent, who created or ordered the material world.

Godhead: The transcendent *God, beyond any division or *emanation.

Golden Legend: (ca. 1260; also *Legenda Aura* and *Legenda Sanctorum*) A popular medieval collection of saints' lives and elaborations of material found in the Gospels, including a prehistory of the cross on which Jesus was crucified and an account of the early years of *Judas Iscariot modeled after the myth of Oedipus.

Golgotha: (*Aramaic, “skull”) The traditional site of the crucifixion of *Jesus in Jerusalem, though the precise location remains unknown. *Origen believed that *Adam was buried there, too. Legend says that the exact spot of *Christ’s crucifixion was above where the skull of Adam was interred.

Gongessos: The “worldly name” of the scribe who copied the **Holy Book of the Great Invisible Spirit* in NHC III. His spiritual name is *Eugnostos the Blessed.

Good: In Gnosticism, the Good is usually identified with the *One or the highest *God. In *Justin’s **Baruch* the Good is a specific figure of this kind, also known as *Priapus. This concept of the Good builds on the Platonic idea of the Good as the perfect nature of goodness, to which humanity should aspire.

Good Christians: The *Cathars own preferred name for themselves.

Good Samaritan: A parable of *Jesus, found only in Luke 10:25-37, in which a traveler on the way to *Jericho is attacked and robbed, is ignored by a priest and a Levite, and is helped only by a passing Samaritan, who would have been expected to have been hostile to a Jewish traveler. The parable is recounted in the **Interpretation of Knowledge* in a passage that is, unfortunately, damaged but compares the misfortune of the traveler to our situation in the material world.

Goodness: One of seven powers created by *Yaldabaoth in the **Secret Book of John* and paired with the *archon *Athoth; creator of the soul of bone.

Gorma-Kaiochlabar: In the **Secret Book of John*, an angel who created the right thigh.

Gospel of Barnabas: (fourteenth–sixteenth century) Late medieval Islamic *apocryphal gospel that draws on the canonical Gospels but interprets the life of *Jesus in accordance with Muslim principles; for instance, Jesus asserts he is not the Messiah and prophesies concerning *Muhammad. The *Gospel of Barnabas* is seen as a deliberate forgery, although various scholars have suggested that it draws on older traditions in places, perhaps even Gnostic traditions. In one of the stranger episodes, *Judas Iscariot is crucified in place of Jesus, reminiscent of Gnostic attitudes to the death of Jesus.

Gospel of James: See **Infancy Gospel of James*.

Gospel of John: (ca. 90–100) Known also as the Fourth Gospel, a canonical Gospel that follows the story of the life and death of *Jesus in a somewhat different way from the *synoptic Gospels of *Matthew, Mark, and Luke. The Gospel of John favors extended discourses over the sayings typical of the synoptic Gospels, and the role of Jesus is more exalted. It opens with the famous hymn to the *Logos. The earliest surviving extended commentary on the Gospel of John is by *Heracleon, and the *Valentinian *Ptolemy commented on the introductory passages. Of the four canonical Gospels, the viewpoint of the Gospel of John most resembles a Gnostic one, and the author possibly had a somewhat Gnostic approach or the Gospel was intended to counteract Gnostic tendencies. The *Cathars primarily used the Gospel of John, and during the *consolamentum rite, which transformed a Cathar *Listener into a Cathar *Perfect, a copy of it was placed on the head of the initiate.

Gospel of Judas: (130–170) A *Sethian Gnostic text in *Codex Tchacos, set in the last days of *Jesus's life. Jesus speaks with his disciples, who become angry at his laughter, and he takes *Judas aside and teaches him privately, covering a typically Gnostic *cosmology in his discourses. At the end of the gospel, Judas receives money from the high priests to hand Jesus over to them. When a translation of the *Gospel of Judas* was first published by the National Geographic Society in 2006, both the translation and the commentaries assumed that it reversed the role of Judas as betrayer and made him into the most trusted disciple of Jesus, who handed

over Jesus at his request. More recent reconstruction of the text and translation has suggested that Judas does indeed betray Jesus and is an agent of the *demiurge.

Gospel of Luke: (ca. 80–90) The longest of the four canonical Gospels in the *New Testament, of anonymous authorship, but traditionally credited to Luke, the companion of *Paul. Like the *Gospel of Matthew, it contains a genealogy and miraculous birth of *Jesus but differs considerably in specifics. It was the first part of a two-part work, the *Acts of the Apostles being the second part. The Gospel of Luke is a *synoptic Gospel, and the author is widely thought to have used the *Gospel of Mark and the hypothetical *_Q_ sayings gospel as major sources, as did the author of the Gospel of Matthew. The parables of the *Good Samaritan and the Prodigal Son are found only in Luke. When *Marcion put together the first canon of the New Testament, his modified version of the Gospel of Luke was the only Gospel included.

Gospel of Mark: (ca. 70–75) The earliest and the briefest Gospel in the *New Testament. Most scholars believe the Gospel of Mark was used as a source for both the *Gospel of Matthew and the *Gospel of Luke. The Gospel of Mark focuses on the actions of *Jesus, culminating in the passion and crucifixion. The earliest version of the Gospel of Mark may have ended abruptly at 16:8 and lacked a *resurrection appearance by Jesus; the endings we now have are not considered original.

Gospel of Mary: (BG 8502,1; P. Oxy 3525; P. Ryl. 463, second century) The *Savior (*Jesus) teaches the disciples, who include *Mary, *Peter, *Andrew, and *Levi. Once the Savior has departed, Mary, whom Jesus "loved more than all other women," comforts and teaches the male disciples, recounting the teaching Jesus gave her privately about the *soul and *spirit, mind and visions, and describing the ascent of the soul. Andrew and Peter challenge the genuineness of Mary's account because she is a woman, but Levi defends her. Scholars argue over the degree of Gnostic influence in the *Gospel of Mary*, and the scholar of Gnosticism Karen King maintains it has a strong Stoic influence. The identity of Mary

is also in question: most scholars consider her to be Mary Magdalene, but some have argued that she is Mary the mother of Jesus.

Gospel of Mary Magdalene: Name used inaccurately for the **Gospel of Mary*.

Gospel of Matthew: (ca. 75–85) One of the four canonical Gospels in the *New Testament, of anonymous authorship, but traditionally credited to the apostle *Matthew, probably composed in western *Syria. It begins with a genealogy of *Jesus and his miraculous birth, covers his ministry, miracles and teaching (the most famous of which is the Sermon on the Mount), and his crucifixion and *resurrection. The Gospel of Matthew is a *synoptic Gospel, and the author is widely thought to have used the *Gospel of Mark and the hypothetical **Q* sayings gospel as major sources. The Gospel of Matthew was the most popular gospel in the second century and was particularly linked to Jewish Christians.

Gospel of Matthias: (second century) A lost work, possibly a less common name for the lost **Traditions of Matthias*, but it may be a separate text. An extract quoted by *Clement of Alexandria has an ascetic character. *Eusebius ascribed its origin to *heretics, while both Clement and *Hippolytus believed it had been used by *Basilides.

Gospel of Nicodemus: (possibly fourth century) A late *apocryphal gospel that combines the **Acts of Pilate* with **Christ's Descent into Hell*.

Gospel of Peter: (70–160) Found at Akhmim in Upper *Egypt in 1886, an incomplete fragment of a gospel that retells part of the passion. The crucifixion and *resurrection have *docetic elements, suggesting that *Jesus did not suffer on the cross, and the Jewish people are blamed more for the crucifixion than in other gospels. Most scholars consider the *Gospel of Peter* to be based on canonical Gospels, but some believe that it is independent or that it preserves a much earlier source.

Gospel of Philip: (late second century) A *Valentinian collection of sayings, parables, and extended meditations emphasizing a symbolic, metaphysical interpretation typical of Valentinianism. It may be an anthology of excerpts from other writings. The Valentinian sacraments, particularly the rite of the *bridal chamber, play an important role, though often treated metaphorically. *Male and *female are seen as important elements of each human being, which must be united in the bridal chamber. The *Philip of the title is mentioned only once, when the apostle Philip tells a story in which *Joseph the carpenter planted the tree from which the cross was made. The *Gospel of Philip* contains the famous passage in which *Jesus kisses *Mary, who is described as his consort.

Gospel of the Ebionites: (100–160) A lost gospel that was written in the mid-second century in *Syria or Palestine, used by the Jewish-Christian *Ebionites, and referred to in the writings of the *heresiologist *Epiphanius. It lacks the infancy narratives, portrays *John the Baptist and *Jesus as vegetarians, and says that Jesus has come to abolish sacrifices.

Gospel of the Egyptians: (80–150) (1) Lost gospel from the second century that survives only in quotation by *Clement of Alexandria and other church fathers. Surviving fragments are somewhat similar to the **Gospel of Thomas*. *Hippolytus connected the *Gospel of the Egyptians* to the *Naasene Gnostics. The best-known fragment is a discussion between *Jesus and *Salome in which Salome asks how long death will continue and Jesus answers, “As long as you women bring forth children.” The excerpt may be ascetic, discouraging women from conceiving, or may refer allegorically to spiritual death. (2) See **Holy Book of the Great Invisible Spirit*.

Gospel of the Great Supper: Another name for the *Cathar/*Bogomil text the **Secret Supper*.

Gospel of the Hebrews: (80–150) Lost gospel from the second century that originated with a Jewish-Christian sect, possibly the *Ebionites, and survives in quotation by *Clement of Alexandria, *Origen, Cyril of

Jerusalem, and Jerome. In possibly its best-known passage, *James the Just receives a *resurrection appearance from *Jesus.

Gospel of the Holy Twelve: Modern *apocryphal gospel written by Rev. G. J. Ouseley, who claimed it was the lost original behind the four canonical Gospels and had been preserved by the *Essenes. He also claimed that it was the result of channeling from Emanuel Swedenborg, Anna Kingsford, Edward Maitland, and a priest named Placidus. It was first published in installments in 1900–1901.

Gospel of the Nazoreans: (100-160) Expanded version of the *Gospel of Matthew used by the Jewish-Christian Nazoreans and first referred to around 180 by Hegesippus. References or extracts are found in *Origen, *Eusebius, *Epiphanius, and Jerome. Most of the extant references are small but significant variations on the text of the Gospel of Matthew.

Gospel of the Savior: (120–180) Unnamed Gnostic gospel, probably from the second century, found in Papyrus Berlinensis 22220. It was purchased by the Berlin Museum in 1967 but not discovered until the 1990s by two American scholars, Paul Mirecki and Charles Hedrick. The remaining portions of the *Gospel of the Savior* are badly damaged, but the text consists of a series of discourses of the Savior *Jesus, including some traditional sayings, with some sections of dialogue between Jesus and the disciples, particularly *Andrew.

Gospel of Thomas: (NHC II,2) Collection of sayings attributed to *Jesus. The *incipit or introduction claims they are secret sayings spoken by the living Jesus and recorded by *Didymos Judas Thomas. The collection is conventionally divided into 114 sayings, a few of which are short dialogues. Jesus is never referred to as *Christ, and there is no virgin birth, no miracles, and no direct reference to his crucifixion. The sayings in *Thomas* generally have a more esoteric slant than the sayings of Jesus in the *New Testament Gospels. About half of the sayings are also found in the canonical Gospels, but scholars are divided about whether *Thomas* independently preserved these sayings, or adapted them from the canonical Gospels. Scholars also disagree over the gospel's date, with

estimates ranging from the mid–first century to the mid-to-late second century. Whether *Thomas* is a product of Gnosticism or of some other related form of earlier Christianity is also disputed, as it lacks any clear reference to *gnosis.

Nag Hammadi Codex II contains a complete *Coptic version of the *Gospel of Thomas* copied in the mid–fourth century, but this version is almost certainly a translation from a Greek original, though *Syriac is also a possibility. Papyrus fragments dating to the late second century of three earlier copies of the gospel written in Greek were found at *Oxyrhynchus in *Egypt at the end of the nineteenth century.

Gospel of Truth: (second century) *Valentinian discourse ascribed by many scholars to *Valentinus himself. The work is untitled in NHC I and XII but is identified by the opening line as the **Gospel of Truth* referred to by *Irenaeus. In a series of beautiful metaphors and parables, *gnosis is proclaimed as the source of true *salvation. *Jesus is seen as the fruit of gnosis and as a guide and teacher. His crucifixion was caused by *Error, which is the root of ignorance and forgetfulness. Familiarity with the *Father is the aim of gnosis, and *rest or repose is the reward.

grand masters: Heads of the orders of *Templars and *Hospitalers.

Great Apostasy: Derogatory term used by some post-Reformation branches of Christianity, such as the Anabaptists, the Mormons, and the Adventists, to refer to the Catholic Church and other established churches.

Great *Heresy: A term for the *Cathar movement.

Great King of Honor: One of the *five sons of the *Living Spirit sent to help *Primal Man in *Manichaean myth.

Great Power: A name for the highest *God in the **Concept of Our Great Power* and in the *magic papyri.

Great Song to Mani: A Buddhist-influenced *Manichaean text.

Greater Harmony: (fourth century?) A text used by the *Archontics that describes seven heavens ruled by planetary *archons and an eighth, the abode of the *Father of *All and the luminous Mother on High where the *soul has its origin. The myth described the backdrop to an ascent of the soul practiced by Archontics. The *Greater Harmony* and the shorter **Lesser Harmony* are no longer extant but are referred to by *Epiphanius in his *Panarion*.

Greater Hekhaloth: First-century text of Jewish *Merkavah mysticism that describes the seven Hekhaloth, or heavenly halls, through which the *soul of the aspirant must pass.

Gregory IX: (1170–1241) Born Ugolino dei Conti di Segni, elected as Pope Gregory IX in 1227. In 1233 he appointed the *Dominicans to fight *heresy and thus led the way to the *Inquisition.

Gregory Palamas: (1296–1359) Fourteenth-century Eastern Orthodox father and mystic who practiced *hesychasm at Mount Athos. His theology also decisively shaped hesychasm, particularly with the doctrine of the uncreated light. He emphasized the sanctity of both *body and *soul and held that one cannot know the ultimate nature of *God but only those aspects revealed through God's energy or activity in the world. Some of his writings are included in the **Philokalia*.

Guénon, René: (1886-1951) French metaphysical author and founder of the traditionalist movement. He was involved in the French *Gnostic Church and published a journal called *Gnosis.* His books include *The Crisis of the Modern World* (*La crise du monde moderne,* 1927), *The Great Triad* (*La Grande Triade*, 1964).

Gui, Bernard: (1261–1331) *Dominican friar and bishop, *Inquisitor in Toulouse responsible for extracting confessions from the *Cathars

involved in the *Autier Revival. Bernard was a voluminous writer and his works included a manual for *Inquisitors.

Guilhabert of Castres: (d. ca. 1240) *Cathar Bishop of Toulouse, considered the greatest Cathar *Perfect in the *Languedoc. He was never captured and took many Cathars into exile in the Pyrenees.

Guirdham, Arthur: (1905–1992) English psychiatrist who became interested in the *Cathars and wrote several books on them, including *The Cathars and Reincarnation* (1977) and *The Great Heresy* (1982). One of his patients, a Mrs. Smith, related arguably convincing memories of her previous incarnation as a thirteenth-century Cathar.

Gurdjieff, Georges Ivanovitch: (ca. 1866–1949) Esoteric teacher from *Armenia who traveled extensively in the East, including Tibet and central Asia, seeking preserved esoteric knowledge and practices. His teaching may be considered Gnostic in that it begins with self-knowledge, features a hierarchical emanationist *cosmology, and suggests that the current state of the earth and humanity is due to a series of cosmic disasters.

H



Habban: A merchant in the *_Acts of Thomas_* who buys *Thomas as a slave.

Habsaba/Habshaba: Sunday, or the *Sabbath, in the *Mandaean week, also a Mandaean *savior spirit that personifies the Sabbath.

Hades: The Greek underworld; the Greek God of the dead, one of the *twelve Olympians. In various texts from the *Nag Hammadi library, Hades is associated with *darkness and *Chaos. In the *_Secret Book of John_*, those who eat of the tree of life are denizens of Hades, which is ruled by Belial. In the *_Holy Book of the Great Invisible Spirit_*, the lower or material *Sophia reigns over Hades.

Haiasum: (*Mandaean) An *uthra, often mentioned in the *_'Niania_* and *_Ginza Rabba_*.

Halakhah: Jewish rabbinical law and all practices and prohibitions associated with it.

Hamra: Unfermented raisin and date wine drunk at *Mandaean rituals.

Haran Gawaitha: ("Inner Harran"; eleventh century or earlier) *Mandaean text that covers the legendary history of the Mandaeans up to the coming of Islam and then prophesies the end of the world.

Harmas: *Archon created by *Yaldabaoth, described as “the jealous eye” in the **Secret Book of John*. In the **Holy Book of the Great Invisible Spirit*, the second of the *twelve *archonic *angels brought forth by *Sakla and *Nebruel.

Harmonius: (second century) Son of *Bardaisan and, like his father, author of many hymns in *Syriac.

Harmoupiael/Harmupiael: In the **Holy Book of the Great Invisible Spirit*, the tenth of the *twelve *angels produced by *Sakla and *Nebruel.

Harmozel: First of the four *luminaries, accompanied in the **Secret Book of John* by the *aeons of grace, truth, and form. *Adamas dwells within Harmozel.

Harpocrates: Greek form of the Egyptian God Horus.

Harpocratians: According to *Celsus in **On the Real Logos*, a Christian group that traces itself back to *Salome. It is likely a misreading for the *Carpocratians.

Hasan: Son of *Ali and grandson of *Muhammad. In the **Mother of Books*, Hasan is one of the beings in the realm of five.

Hawa/Hawwa: The *Mandaean *Eve. There were two Eves: on the physical plane (the Pagria) and on the spiritual (the Kasia). Hawa is a common name among Mandaean women.

Hazazban: *Mandaean *uthra, associated with the myrtle wreath used in Mandaean ritual. In the **Ginza Rabba*, a spirit named Iran Hazazban rules a Mandaean purgatory.

He Who Is/The One Who Is/Existent One: A name for the ultimate and true *God in many Gnostic treatises.

hebdomad: (Greek, “group of seven”) The seventh planetary sphere or seventh heaven, lair of the *archons. The chief archon or *demiurge is sometimes considered to reside in the hebdomad and sometimes in the *ogdoad. *Hebdomad* can also refer to a grouping of seven beings (for instance, archons) in Gnostic texts.

Hebrew Bible: The Jewish bible, written in Hebrew and known as the Tanakh in Hebrew. The term is preferred to the Christian usage *Old Testament because Jews do not acknowledge any termination of the original covenant with *God, nor do they recognize the Christian *New Testament as a part of the Bible. The Hebrew Bible may be divided up into the following categories: the *Torah, or Five Books of Moses; the historical books, from Joshua to 2 Chronicles; the wisdom books, among which are Job, Psalms, and Ecclesiastes; and the major prophets and the minor prophets. The *Gnostics drew on the Hebrew Bible in a variety of ways. Genesis was reinterpreted in many Gnostic texts, usually placing the *demiurge in the role of God. Sections of other works, particularly the prophets, are allegorically interpreted in *Valentinian literature such as the **Exegesis on the Soul*.

Hebrews, Epistle to the: (60–100) Even in ancient times many had doubts about the ascription of this letter to *Paul: *Tertullian ascribed it to Barnabus, and *Marcion did not include the letter in his canon. Much importance is made of *Christ being in the priesthood of *Melchizedek, which circumvents the Jewish priesthood. The allegorical aspects of the letter were expanded on by the *Valentinians *Heracleon and *Theodotus.

Hecate: In Greek mythology, a goddess with magical and lunar properties for whom annual festivals and sacrifices were held in Aegina. Hecate also plays a role in the **Chaldean Oracles*.

Heimarmene: (Greek, “fate”) Astrological fate as a malign, restraining influence. The power of fate was thought to be influenced by the stars and planets and in Hellenistic-Roman culture was a force that even deities might not be able to overcome. In Gnosticism, *pneumatics could become free from the influence of fate.

Hekhaloth: (Hebrew, “palaces,” “halls”) The heavenly halls through which the *soul journeys in *Merkavah mysticism. Each hall could only be passed through by giving a password to the archangel who guarded the chamber, just as the Gnostic ascent of the soul required passwords to be given to the *archons guarding the spheres.

Helen/Helena: According to legend, *Simon Magus bought out a prostitute named Helena or Helen from a brothel in Tyre when he recognized her as the current incarnation of Ennoia, the first thought, mother of all. As a *Sophia-like being she had fallen and had been imprisoned in one female body after another, including an incarnation as Helen of Troy, until she was redeemed by Simon. The story has some similarities to the journey of the *soul in **Exegesis on the Soul*, where Helen is also mentioned.

Hellenization: The influence of the Greek language and culture on the countries conquered by Alexander the Great and his successors in the fourth century BC, including Asia Minor, *Syria, Palestine, *Egypt, Mesopotamia, and Persia. Hellenization resulted in a network of cities in the Near East whose citizens spoke Greek, worshipped Greek gods, and adopted Greek culture.

Henosis: (Greek, “unity,” “oneness,” “union”) In *Neoplatonic philosophy, the goal of union with the *Monad, Source, or the *One. According to the *Valentinian system in *Tertullian’s **Against the Valentinians*, an *aeon emanated from *Sermo and *Vita, who is paired in a *syzygy with *Ageratos.

Henry of Lausanne: (d. 1148) French *heresiarch of the first half of the twelfth century who was imprisoned as a *heretic. He rejected the authority of the Church and the Eucharist, mass, and any form of liturgical worship.

Hephaistos: Greek god of fire and lame blacksmith, husband of *Aphrodite, one of the *twelve Olympians.

Heracleon: (ca. 175) *Valentinian of the mid-to-late second century. He may have lived in *Alexandria and Rome. His *Commentary on John*, part of a work known as the **Hypomnemata*, read Gnostic *cosmology and *anthropology allegorically into the *Gospel of John. *Clement of Alexandria wrote that Heracleon was the most distinguished of all the Valentinians, but no significant details of his life have come down to us.

Heracles: Greek hero and demigod; in *Justin's **Baruch* one of the great figures visited by the angel *Baruch. Heracles is chosen to fight against the *twelve evil *angels, which are seen as equivalent to the *twelve labors of Heracles. Just as he seems to have won, he is seduced by Omphale (*Babel-*Aphrodite).

heresiarch: The founder of a *heresy.

heresiologist: Someone who studies heresies. Commonly used for the heresy-hunting polemical church fathers such as *Irenaeus, *Hippolytus, *Epiphanius, and *Tertullian.

heresy: (from Greek *hairesis*, "choice of beliefs, faction of believers") The formal denial or doubt of any defined doctrine of the church. Christian heresies are often defined in terms of *Christology or *Trinitarian belief.

heretic: Someone who espouses a *heresy.

Hermaphrodite: A figure from Greek mythology who is both male and female; in **On the Origin of the World*, an androgynous human created by *Sophia.

Hermas: The subject of the **Shepherd of Hermas*. In the **Revelation of Peter*, Hermas is "the firstborn of unrighteousness," and the *Shepherd of Hermas* is said to be a Christian forgery.

Hermes: Greek messenger God, one of the pantheon of *twelve Olympians, identified with the Egyptian *Thoth and the planet and Roman God Mercury, and the basis of *Hermes Trismegistus.

Hermes Trismegistus: The fundamental figure of *Hermetism, a legendary or semilegendary *revealer of wisdom whose background is in the Greek god *Hermes and the Egyptian *Thoth. In the *Hermetica, Hermes is sometimes the teacher and sometimes the pupil. The church father *Lactantius took him to be a historical figure, and his historicity was enthusiastically believed during the Hermetic revival of the Renaissance until Isaac *Casaubon proved otherwise. Christian *Hermeticism sometimes identified him with the antediluvian patriarch Enoch, Islam with the figure known as Idris.

Hermetica: See **Corpus Hermeticum.*

Hermeticism: The revival of study of the *Hermetica during the European Renaissance.

Hermetism: The movement, based in *Alexandria, that produced the **Corpus Hermeticum* and other Hermetic literature.

Hermogenes: (ca. 180 AD) Syrian painter and Gnostic from *Antioch whose teaching contained Gnostic, Christian, and Platonic elements. He attracted a good deal of criticism from Christians: in 180 the Bishop of Antioch wrote a polemical work against him, and *Tertullian's *Adversus Hermogenem* (Against Hermogenes) accused him of marrying more women than he had painted.

Hesed: Love, the fourth *sefirah of the *Tree of Life, also called *Gedulah, greatness. Hesed represents the outpouring of God's goodness. It balances *Gevurah, power.

hesychasm: (from Greek *hesychazein*, "to be still") Eastern Orthodox practice of inner stillness and prayer.

Heurumaious: In the **Holy Book of the Great Invisible Spirit*, an *aeon stationed over sunrise and associated with *baptism.

Hewath: Possibly "*serpent," a name for the *Mandaean *Sophia figure *Ruha.

Hibil: Heavenly *Abel in *Mandaean mythology. One of the three sons of the spiritual *Adam and *Eve, along with *Anosh and *Sitil, or one of the seven sons of *Ptahil. He is also said to have baptized Adam.

Hibil Ziwa: In *Mandaean myth, a spirit of light sometimes identified with the *savior spirit Manda dHayye. Hibil Ziwa's descent into the worlds of *darkness, his marriage with Zahriel, daughter of *Qin, and his bringing of *Ruha into an upper world, where she gave birth to *Ur, are all described in the **Ginza Rabba*.

Himereris: In **On the Origin of the World*, the masculine side of *Eros, emended to read *Himeros.

Himeros: Greek god of desire; in **On the Origin of the World*, the masculine side of *Eros, fire from the light.

Hippolytus of Rome: (d. ca. 235) A *heresiologist church father who may have been a pupil of *Irenaeus. His **Refutation of All Heresies* attacks pagan religion and Christian heresies and includes some important sources, like the **Naasene Sermon*, that would otherwise have been lost. Hippolytus became embroiled in controversy when he was appointed as a rival Bishop of Rome, challenging the power of Bishop Callistus.

Historia Albigensis: A prejudiced history of the *Albigensian Crusade written by *Peter of les-Vaux-de-Cernay.

Hod: *Majesty, splendor, the eighth *sefirah of the *Tree of Life in *Kabbalah, balancing *Netsah. The pair of Hod and Netsah is considered to be the source of prophecy.

Hoeller, Stephan: (1931–) Gnostic writer and lecturer born in Budapest but living in Hollywood, California, for much of his adult life. Hoeller is Professor Emeritus of comparative religion at the College of Oriental Studies in Los Angeles, Regionary Bishop of *Ecclesia Gnostica, a member of the lecturing faculty of the Philosophical Research Society, a national speaker for the *Theosophical Society of America, and Director of Studies for the *Gnostic Society centered in Los Angeles. His published works include *Jung and the Lost Gospels*, *The Gnostic Jung and the *Seven Sermons to the Dead*, *Freedom: Alchemy for a Voluntary Society*, and *Gnosticism: New Light on the Ancient Tradition of Inner Knowing*.

Hokhmah: *Wisdom, the second *sefirah of the *Tree of Life in *Kabbalah.

Holy Ancient One: A term in *Kabbalah for the divine, specifically the manifestation of *En Sof through *Keter, Crown, the first *sefirah of the *Tree of Life.

Holy Book: A lost work mentioned in **On the Origin of the World*. It describes the three *phoenixes in paradise, which are equivalent to the *spirit, *soul, and *body.

Holy Book of the Great Invisible Spirit: (NHC III,2; IV,2) A *Sethian work concerned with the creation of the world and the development of humanity. The *Great Invisible Spirit brings forth *Father, Mother, and Child, each of whom generates an *ogdoad. Further developments generate four eternal realms and *four luminaries, each having attendants. The physical world is created by *Sophia of Matter and populated through the influence of the demons *Sakla and *Nebruel. The *savior *Seth descends into the world three times: at the flood, at the destruction of *Sodom and Gomorrah, and as *Jesus at the final judgment. The *Holy*

Book contains prayers and vowel chants and claims to have been written by Seth himself and preserved on the mountain *Charaxio. The NHC III version was copied by a scribe named *Gongessos.

Holy Spirit: In Christianity, the third element of the Trinity. In Gnosticism, often equivalent to the divine *spirit of humans; in the *Ophite myth described by Irenaeus, a feminine figure equivalent to the First Woman; in **On the Origin of the World*, the virgin of the Holy Spirit sits to the left of *Jesus Christ.

Hormos: In the **Holy Book of the Great Invisible Spirit*, the great angel Hormos came to prepare for the seed of *Seth to come into the world.

horos: (Greek, "limit") A power or entity that divides the fallen realm from the *pleroma and also divides the lower *Sophia from the higher Sophia to prevent the lower passions from infecting the pleroma. The horos may take the form of a cross.

Hospitalers: Members of a Christian military order recognized by Pope Paschal II in 1113, founded to assist in the *Crusades; their full name was *Knights of the Order of the Hospital of St. John of Jerusalem.

Hugh of Arcis: A leading crusader who besieged *Montségur.

Hupneus/Hypneus: In the **Holy Book of the Great Invisible Spirit*, an *aeon stationed over sunrise and associated with *baptism.

Husayn/Husein: Son of *Ali, grandson of *Muhammad, martyr of Shi'ite Islam, a figure in the realm of five in the **Mother of Books*.

hyle: (Greek, "matter") In Gnostic systems, matter, usually brought into being as a result of the fall and organized into the cosmos by the *demiurge.

hylics: People whose life is determined chiefly by concern for matter, *hyle*, and who consist solely of material impulses and bodily desires. Lowest of three divisions of humanity in *Valentinianism. See also *psychics and *pneumatics.

hymen: In the **Paraphrase of Shem*, *Nature is divided into four parts: hymen, *placenta, *power, and *water. The name *hymen* suggests virginity, and hymen is described as a great, raging fire and as a *cloud of Nature that cannot be grasped. When *Derdekeas reveals his true nature to *Shem, the cloud of hymen is filled with the great luminous spirit.

Hymn of the Pearl*, or *Hymn of the Soul: A charming Gnostic tale found in some copies of the **Acts of Thomas*, in which *Thomas recites the hymn in prison. It follows the story of a prince who is sent on a mission to *Egypt to retrieve a *pearl that is protected by a *serpent. But the prince forgets about the mission and falls asleep. Only when he receives a letter from his homeland does he remember his mission and retrieves the pearl. At one time *Bardaisan was proposed as the author of the *Hymn of the Pearl*, but the view is no longer popular. It was widely known and read by *Gnostics, Christians, *Manichaeans, and Muslims.

Hyparxis: (Greek, "existence") In *Sethian literature, part of the first hypostasized triad from the deity along with Life, or Vitality, and Mentality, and sometimes equivalent to Being. The term is used similarly in Neoplatonic literature.

Hypatia: (350/370–415) Greek philosopher, mathematician, and astronomer from *Alexandria who was taught by her father, Theon, the last mathematician associated with the Museum of Alexandria. Her philosophy was Neoplatonic, and she was ascetic, brandishing her menstrual rags to deter a suitor. Her death was a notorious example of Christian intolerance. She was attacked by a *Coptic Christian mob, stripped naked and murdered, flailed with oyster shells, and set on fire. Hypatia is considered a heroine and even a saint by many modern *Gnostics.

Hypomnemata: (Greek, “memoranda”) Greek name for the writings of the *Valentinian *Heracleon. The only surviving excerpts are Heracleon’s *Commentary on John*, which *Origen quoted and criticized.

hypostasis: (Greek, “that which stands beneath”) An aspect or *emanation of divinity that has its own character and influence on the world and may give rise to further hypostases. In Gnosticism, the *aeons may be seen as hypostases. The term is also used in orthodox Christian theology to refer to the three Persons of the Trinity.

Hypostasis of the Archons: See **Nature of the Rulers*.

Hypsiphrone: (Greek, “woman of high mind”) Female divine figure somewhat similar to *Eleleth or *Sophia.

Hypsiphrone: (NHC XI,4; fourth century or earlier) A brief and exceedingly fragmentary text, probably *Sethian, in which Hypsiphrone recounts her vision of what is “beyond the place of her virginity.” In the vision she speaks with her brother *Phainops, contrasting her state of virginity with her fallen state.

I



Ialdabaoth: See *Yaldabaoth.

Iambe: A maid of Eleusis who entertains Demeter in the Homeric *Hymn to Demeter*.

Iamblichus: (250–325) Neoplatonist philosopher and pupil of *Porphyry who reconciled *Neoplatonism to *magic practices and thus achieved a greater popularity for the philosophy. He promoted *theurgy as a method for the ascent of the *soul. His work *On the Mysteries* has been influential in occult circles since the nineteenth century.

Ibikan: In the **Secret Book of John*, an *archon responsible for creating the molars.

Iblis: Arabic, "devil," used in the **Mother of Books*.

ICHTHYS/IKHTHUS: (Greek "fish") An acrostic denoting the name and titles of *Jesus: I(esous) KH(ristos) TH(eou) U(ios) S(oter), "Jesus *Christ, *Son of God, Savior." The acrostic appears in the *colophons (ending scribal notes) of the **Secret Book of John* and the **Teachings of Silvanus*.

iconoclasm: The belief that certain images are irreligious and the subsequent practice of destroying the offending images.

Iesous: "Jesus" in Greek.

Imae: In the **Secret Book of John*, an angel who animated the left breast.

immanence: (Latin *immanere*, "to remain within") The view that *God exists or acts within the world or the mind, usually contrasted with *transcendence.

incipit: (Latin, "it begins") The first few lines of a text that often introduce the text or prove a frame for its contents.

Incorruptibility: In the **Nature of the Rulers*, both the eternal realm in which the female virgin spirit resides and a term for the Virgin Spirit herself. Incorruptibility tells the chief *archon *Samael that he is "God of the blind" and influences the creation of humanity when the archons are enamored by her image that appears in the face of the water. In the **Secret Book of John*, one of the five *aeons of the *Father.

incorruptible race: A term for *Gnostics (*Sethians) in the **Holy Book of the Great Invisible Spirit*. The term gives a mythological background to the Gnostics as being a race apart from the rest of humanity.

Infancy Gospel of James: (140–170) One of the few second-century gospels that address the childhood of *Jesus. It is attributed to *James the Just, the brother of Jesus, but is primarily concerned with the history of *Mary, her unusual birth, her childhood and life in the *Temple, her virginity and relationship to Joseph, and the birth of Jesus.

Infancy Gospel of Thomas: (140–170) Sometimes known as the *Gospel of Thomas*, it is a completely different work from the *Coptic **Gospel of Thomas*. The *Infancy Gospel* includes many miracle stories set during *Jesus's youth. Some of the miracles are spiteful and vengeful and quite unlike the miracles of healing and regeneration typical of the canonical Gospels. The story in which Jesus makes clay birds and brings them to life found its way into the Qur'an 5:110.

Innocent III: (1160–1216) Originally Lotario dei Conti Segni, he was elected Pope in 1198. During his papacy the Fourth Crusade captured Constantinople, the *Albigensian Crusade was launched, and he convoked the *Fourth Lateran Council in 1215 to take action against the *Cathars.

Inquisition: A church office established for the purpose of identifying and eradicating *heresy. It was established by the *papal bull **Ad abolendam* in 1184 in response to the growth of the *Cathar movement in southern *France, but it was not given impetus until Pope *Gregory IX created a professional organization in the 1230s, staffed mainly by *Dominicans who had extensive powers of arrest and punishment. In the *Languedoc, the Inquisition would typically demand a profession of orthodox faith from each adult in the community, and anyone who refused to comply, or who was otherwise suspected of being a *heretic, was subjected to interrogation, which in many cases involved torture. Those found to be unrepentant heretics were burned to death.

Inquisitor: An official of the *Inquisition.

Intellectual Perception of *Understanding: Another name for the **Concept of Our Great Power*.

interdict: A temporary punishment excluding the faithful from participation in spiritual things. It could be applied to individuals, to local areas such as parishes, or to whole populations. See *excommunication.

Interpretation of Knowledge: (NHC XI,1) A quite fragmentary *Valentinian sermon or homily that has much in common with the **Gospel of Truth*, the **Gospel of Philip*, the **Tripartite Tractate*, and other Valentinian writings. It treats faith as a preliminary to *gnosis, quotes parables such as the *Good Samaritan and the Parable of the Seeds, interprets the role of the *Savior, and treats the church as a broad entity in which there is room for ordinary Christians as well as spiritually endowed *Gnostics. Many female figures are referred to, perhaps as types (see *typology) of *Sophia.

Interpretations of the Prophet Parchor: (second century) A lost work of *Isidore, quoted by *Clement of Alexandria.

inverse exegesis: An interpretive technique that reads scripture in the opposite way to the conventional interpretation. Thus, God in the *Hebrew Bible may be interpreted as the malevolent *demiurge, a heroic figure like *Moses may be an instrument of the demiurge, *Simon Magus is seen as a *redeemer, etc.

Invisible Spirit: First of the *Sethian triad of Great *Invisible Spirit, *Barbelo, and *Autogenes, equivalent to the *Father or primal monad.

Iolaos/Yolaos: Father of *Zostrianos, the pseudonymous and eponymous author of the *Nag Hammadi text **Zostrianos*.

Ipouspoboba: In the **Secret Book of John*, an angel who created the veins.

Irenaeus: (ca. 120–ca. 202) Probably from Smyrna in Asia Minor, Irenaeus was raised as a Christian and became Bishop of Lyons in 177. His career took him between Rome and Lyons, but few details are known, though he was reputed to have been a disciple of *Polycarp. Irenaeus is our most important source for the second-century *Gnostics, and later *heresiologists often reproduce and reinterpret his works. His major work was *The Refutation and Overthrow of Knowledge Falsely So Called*, also known as *Adversus Haereses* or **Against Heresies*. He was uniformly hostile to Gnostics and any Christian group other than Catholic Christianity.

Isarn, Peter/Pierre: (d. 1226) *Cathar Bishop of Carcassonne in 1223 who began to organize his diocese as it recovered from the *Albigensian Crusade but was captured by the *Inquisition and burned at the stake at Caunes in the *Languedoc in 1226.

Isauel/Isaouel: In the *_Holy Book of the Great Invisible Spirit_, an attendant *aeon associated with *baptism.

Isidore: (ca. 150) Gnostic teacher, son of *Basilides. Little is known about him, but he wrote *_Interpretations of the Prophet Parchor_, *_Ethica_, and *_On the Attached Soul_, scraps of which were preserved by the *heresiologists.

Isis: Mother goddess of the throne in *Egypt, wife of *Osiris, and mother of Horus, subject of the mysteries of Isis and Osiris. She is referred to in the *_Naasene Sermon_, and the speech of the female voice in *_Thunder_ has many similarities with the Isis aretologies, first-person discourses of Isis from the Hellenistic period.

Ison: In *_Zostrianos_, an assistant guardian of the immortal *soul.

'Izlat: A female *Mandaean spirit, sometimes called "the Mother."

J



Jabir: Name of the pupil in the *_Mother of Books_.

Jachthanabas: The great *archon in the *_Books of Jeu_.

James: (James the Just; James the Righteous; James the Brother of *Jesus; James the Brother of the Lord) A brother of Jesus, one of the three "pillars" of the Jerusalem church, and important to Jewish Christianity. The *New Testament Gospels record more than one person named James, sometimes distinguished as James the Greater and James the Lesser. James is a figure of some importance in *Nag Hammadi texts, with the *_Secret Book of James_, and the *_First_ and *_Second Revelations of James_ being named after him. In the *_Gospel of Thomas_ 13, Jesus tells his disciples to go to James the Just "for whom heaven and earth came into being."

James: A version of the *_First Revelation of James_ found in *Codex Tchacos.

Jao: Called the great and the good in the *_Books of Jeu_.

Jealousy: One of seven powers created by *Yaldabaoth in the *_Secret Book of John_ and paired with the *archon *Adonin; creator of the soul of skin. See also *Eloaie.

Jeremiah: Bogomil who wrote _The Legend of the Cross_; rumored to be another name for *Bogomil himself, the semilegendary founder of the

sect.

Jericho: Perhaps the oldest continuously inhabited city in the world, sited in what is now the Palestinian West Bank. In the *_Revelation of Paul_, the spirit tells *Paul to open his mind and see that he is standing on the mountain of Jericho; the heavenly ascent then follows. The protagonist of the Parable of the *Good Samaritan is on his way to Jericho.

Jesus: The *New Testament Gospels paint a fairly consistent picture of Jesus as a miracle-working religious teacher who was crucified and rose again, but the texts in the *Nag Hammadi library paint a much more diverse picture. In the *_Gospel of Thomas_, Jesus is primarily a wisdom teacher who speaks in mysterious sayings. In *Sethian texts Jesus is a *revealer who is less significant than *Seth. In many Gnostic texts the *docetic tradition predominates, in which Jesus did not have a true physical body and, though the crucifixion took place, he did not suffer on the cross. The risen Jesus is prominent in Gnostic texts, teaching secret knowledge after the *resurrection, and in the cosmological tradition Jesus is considered separately from *aeonic entities such as the *Savior or the *Christ.

Jesus Sutras: Taoist Christian scrolls discovered in 1907 in China, published in the 1930s, and then forgotten about until recent research renewed interest in them. The texts are dated from the eighth century onward, and Taoist philosophy is predominant in them. The Jesus of these texts has become completely orientalized, but the outlines of his life and aspects of his teaching are ultimately derived from the Christian Gospels.

Jeu: The overseer of the light, the true God in the *_Books of Jeu_.

Jezebel: A female Nicolaitan leader mentioned in the Revelation of John 2:20.

jinn: (Arabic, “spirit”) In the *_Mother of Books_, a spirit of this world, perhaps similar to an *archon.

Joachimites: Followers of *Joachim of Fiore, who believed that a new epoch, the Age of the Holy Spirit, was beginning, which would be characterized by an egalitarian monasticism.

Joachim of Fiore: (ca. 1135–1202) Founder of the monastic order of San Giovanni in Fiore. He was a mystic and Christian esotericist and proposed that human history was split into three epochs (an idea also contained in the **Tripartite Tractate*): the Age of the *Father, corresponding to the *Old Testament; the Age of the Son, corresponding to the *New Testament; and the Age of the Holy Spirit, expected to begin in 1260, when humanity would come into direct contact with the *Holy Spirit.

Johannite Church of Primitive Christians: (L'Église Johannite des Chretiens Primitif) Founded by Bernard-Raymond *Fabré-Palaprat in 1812, based on the doctrines found in the *Evangelicon and *Levitikon. The emphasis on the *Johannite tradition and the practice of a Johannite Mass alienated many of the Roman Catholic neo-*Templars who were members of Fabré-Palaprat's Order of the Temple and the Johannite Church eventually collapsed.

Johannine literature: Christian or Gnostic scripture ascribed to *John. In the *New Testament, the *Gospel of John, the three epistles of John, and the Revelation of John may have all originated from a particular Christian community that had a historical or legendary connection to *John the Apostle. To this Johannine corpus may arguably be added the **Secret Book of John*, which explicitly appeals to John, the son of Zebedee, and the **Acts of John*, which has many Gnostic features.

John Cassian: (ca. 360–435) A Christian monk from the East who founded two monasteries in Marseilles, France, and established standard rules for monastic communities.

John, First Epistle of: (85–90) One of three letters attributed to John in the *New Testament, 1 John addresses the issues of *docetism, emphasizing that *Jesus came in the flesh and that his death on the cross

was for the atonement of sins. Some scholars have seen the *proto-Gnostic *Cerinthus as a possible source of the heterodox ideas attacked in 1 John.

John de Judice: Italian *Cathar of the absolute *dualist party of *Peter of Florence.

John Judeus: (thirteenth century) Italian weaver who became a leader of the moderate *dualist branch when the Italian *Cathars split into moderate and absolute dualist branches after the imprisonment of *Mark of Concorezzo.

John of Damascus: (ca. 675–749) A late *heresiologist, named as the last of the church fathers, who compiled the *Source of Knowledge*, a compilation of heresies that included Islamic sects as Christian heresies.

John of Lugio: A *Cathar from the *Albanensian branch of Italian Catharism. He is probably the author of the **Book of the Two Principles*.

John of St. Pierre: Thirteenth-century *Inquisitor who specialized in interrogating *Cathars in the *Languedoc after the fall of *Montségur.

John the Apostle: One of the *twelve *apostles, John, the son of Zebedee, is usually identified with the Beloved Disciple in the *Gospel of John. The figure of John is claimed by both *Gnostics and Catholic Christianity. The Gnostic **Secret Book of John* is framed as a revelation from *Jesus to John, but the church father *Irenaeus tells a story from *Polycarp in which John rushed out of a bathhouse once he realized that the *proto-Gnostic *Cerinthus was inside; nonetheless, a persistent tradition asserted that Cerinthus was the author of the Revelation of John. The **Acts of John* contains a similar mix of orthodoxy and Gnostic influence.

John the Baptist: (d. ca. 30) A first-century Jewish charismatic ascetic. According to the canonical Gospels and the Jewish historian Josephus, John preached to sizable crowds on the banks of the River *Jordan,

extolling repentance and giving *baptism to many Jews, who included *Jesus and some of his future disciples. He was killed by Herod Antipas, whom he had publicly denounced for his illicit marriage. John the Baptist does not have a large part to play in the *Nag Hammadi texts. The **Gospel of Thomas* 46 states that whoever becomes a child will know the kingdom and become greater than John the Baptist. In the **Secret Book of James*, the head of prophecy was cut off with John. But the *Mandaeans revered John the Baptist, and, though he was not seen as the founder of their sect, he was considered an exemplary Mandaean.

John Tzurillas: Eleventh-century *Bogomil missionary renowned for infiltrating orthodox monasteries.

Jonas, Hans: (1903–1993) German philosopher and scholar of Gnosticism. Of Jewish origin, he left Germany when the Nazis took power and subsequently lived in many countries, principally Palestine/Israel, Canada, and the United States. His two-volume *Gnosis und spätantiker Geist* (Gnosis and the Spirit of Late Antiquity) was abridged and translated into English as *The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity* and proved to be one of the most influential modern works on Gnosticism. Jonas interpreted Gnosticism in terms of *existentialism, though this has now been discredited as a historical approach.

Jordan: River of considerable importance in Judaism and Christianity that flows south into the Dead Sea. A *Mandaean term for any flowing river or sanctified pool that may be used for Mandaean rituals. In the **Gospel of Philip*, *Jesus at his *baptism in the Jordan revealed himself as the fullness of heaven's kingdom.

Judas Iscariot: In the canonical Gospels and most of Christian tradition, the betrayer of *Jesus. In the *Gospel of Matthew 27:9–10 he was said to have hanged himself on a tree, but, according to the *Acts of the Apostles 1:18, he fell and burst open. In the **Gospel of Judas*, Judas is singled out by Jesus for an extensive series of discourses on *Sethian Gnostic

teaching. At the end of the gospel, he hands over Jesus to the Pharisees. In the initial translation of the *Gospel of Judas*, Judas appeared to be the hero, but now scholars see it as more likely that he fulfils his traditional role of betrayal and is no different from the other disciples who worship the *demiurge. However, the church father *Irenaeus reported that a Gnostic group who revered *Cain (the *Cainites in later heresiological accounts) held that Judas alone knew the truth, which was represented in their *Gospel of Judas*. Thus, there may have been another *Gospel of Judas*, or Irenaeus may have misrepresented our *Gospel of Judas*. But he also recounts a cosmological myth in which Judas falls but is redeemed in a similar manner to *Sophia, so at least one Gnostic group did have sympathy for Judas.

Judas Thomas: See *Thomas.

Jude, Epistle of: (ca. 90) Probably Jewish-Christian in origin, and perhaps written by Jude the brother of *Jesus, the book condemns what may be considered to be libertine or antinomian behavior by Christians. Unusually for a canonical text, the Epistle of Jude quotes from two *apocryphal Jewish texts, the *Assumption of Moses* and *Enoch*.

Julius Cassianus: Second century *encratic and *docetic Christian teacher mentioned by *Clement of Alexandria, who wrote that Cassianus had been a *Valentinian but then left that school. Cassianus is the author of the lost **Exegetica* and **Concerning Abstinence or Eunuchry* and possibly of the **Testimony of Truth*. *Theoderet also mentioned a Cassanius as a Valentinian leader.

Jung, Carl Gustav: (1875–1961) Swiss psychiatrist and analytical psychologist whose psychological concepts include introversion and extroversion, the collective unconsciousness, and archetypes. Jung believed that *Gnostics and other members of spiritual movements, such as alchemists, were practicing the individuation process, and thus archetypal elements came out in their works. He is quoted as saying that

on first reading Gnostic texts he felt he had at last found a circle of friends who understood him. See also **Seven Sermons to the Dead*.

Justin Martyr: (150–160) One of the second-century Christian *apologists. Justin was born at Flavia Neapolis in Judaea and according to tradition was martyred in Rome somewhere between 162 and 168 in the reign of Marcus Aurelius. Justin's pagan background and Greek education are reflected in the style and approach of his writings. His three surviving works are *First Apology*, *Second Apology*, and *Dialogue with Trypho*. Justin is one of the earliest witnesses to *Gnostics or *proto-Gnostics, and he mentions *Simon Magus, *Menander, and *Marcion in a highly critical way.

Justin/Justinus: A Gnostic about whom little is known but that he was the author of a work known as **Baruch*. Based on the ideas found in *Baruch*, it is likely that Justin was a Jewish Christian, possibly with links to a baptismal sect like the *Elchasites or *Mandaeans.

K



Kabbalah: (lit. “receiving”) Esoteric teaching of Judaism, based on interpretation of the *Torah and the Hebrew alphabet. Central to Kabbalistic learning is the *Tree of Life diagram, which represents *God in the external universe and the possible inner experience of humanity. A number of scholars, including Gershom Scholem, the most distinguished twentieth-century authority on the Kabbalah, see its origins in the effect of Gnostic thought on Judaism in the first centuries AD.

Kalila/Galila: In the **Secret Book of John*, one of the *archons appointed over the other archons responsible for creating the human body.

Kalila-Oumbri: In the **Secret Book of John*, an *archon of the seven heavens, created by *Yaldabaoth and associated with Mercury.

Kalypso: See *Calypso.

Kalyptos: In *Sethian Gnosticism, a name for the triple-male *Barbelo; who is called a hidden one, a world of knowledge.

Kandephoros: In the **Three Steles of Seth*, a name associated with the supreme Preexistent One.

Kanna: (*Mandaean, “place,” “home”) Often the home of the *soul.

Karkamenos: An angel of *Eden in *Justin’s **Baruch*.

Karneois: A God worshipped in the *Andanian mysteries, often equated with Apollo.

Kartir/Kerder: Head of the Magi of Babylon in the reign of *Bahram I who became a deadly opponent of *Mani and his teaching, resulting in Mani's death.

Kaulakau, Saulasau, Zeesar: A *magic phrase, words of power, in the **Naasene Sermon*, deriving from the Hebrew of Isaiah 28:10, 13, roughly "precept upon precept, line upon line, here a little, there a little."

kavannah: (Hebrew, "concentration") A term used for Kabbalistic prayers, meditation techniques, and attention exercises.

Kavithan: An angel of *Eden in *Justin's **Baruch*.

kenoma: (Greek, "emptiness") The material world or world of phenomena; emptiness as opposed to the fullness of the *pleroma; the spiritual realm.

kenosis: (from Greek, "emptiness") The emptying out of oneself in order to receive *God. Also refers to *Christ's emptying of himself in order to take on human form, as in *Philippians 2:5–8.

Kephalaia: (Greek, "Headings of Wisdom)" An important collection of *Mani's teachings that survives in *Coptic.

Kephallenix: Island in the Adriatic Sea where *Carpocrates' wife, *Alexandria, came from and where a temple to their son *Epiphanes was erected.

Kerygma Petri: See **Preaching of Peter*.

Keter (also Kether): Crown, the first *sefirah of the *Tree of Life in *Kabbalah, considered coeternal with *En Sof; also known as *Ratson (Will) and *Ayin (Nothingness).

Ketzer: German word for a *heretic, derived from "*Cathar."

King of Glory: In *Manichaeanism, one of the five sons of the *Living Spirit.

Kingdom: One of seven powers created by *Yaldabaoth in the **Secret Book of John* and paired with the *archon *Sabaoth; creator of the soul of blood.

Knesion: Helper from the seven virgins of the light in the **Books of Jeu*.

Knights of the Order of the Hospital of St. John of Jerusalem: See *Hospitalers.

Knyx: In the **Secret Book of John*, an angel who created the right shin.

Koade: In the **Secret Book of John*, an angel who animated the right shoulder joint.

Koine: (Greek, "common") The common Greek language that developed throughout the Hellenistic Mediterranean world following the conquests of Alexander the Great in the late fourth century BC. Koine Greek had lost some of the more advanced grammatical features of classical Greek and was less refined than literary Greek but had absorbed a wide vocabulary from other cultures. The *New Testament and the *Septuagint were written in Koine Greek.

Korah: Son of Esau who along with Esau fought against the Israelites. Numbers 16 records a second Korah, who rebelled against *Moses. Both of the men named Korah were perceived as traitors by Jews, but according

to *Irenaeus, Korah was treated by some *Gnostics (*Cainites) as an admirable figure and their predecessor, as were *Judas Iscariot, *Cain, and the Sodomites.

Kore: Another name for *Persephone, Greek goddess of fertility. In the **Excerpt from the Perfect Discourse*, Kore is described as bearing fruit for all mortal living creatures.

Kriman: In the **Secret Book of John*, an angel who created the fingernails.

Kronos: In Greek myth, son of Gaia, the earth, and Uranos, the sky. Leader of the Titans, he overthrew his father and ruled during the Golden Age, until he was overthrown by his own son, *Zeus. In the myth of the *Peratae, a power who rules over destruction and reproduction.

Krun: In *Mandaean myth, a ruler of one of the realms of *darkness, described as "a mountain of flesh."

Krys: In the **Secret Book of John*, an angel who created the right hand.

Kuni: In *Manichaeanism, a demonic power and the bodily form of the king of *darkness.

Kushta/Kusta: A *Mandaean handclasp representing the union with the *world of light and this world, truthfulness and faithfulness.

Kybele: (Also Cybele) Greek mother goddess associated with the earth, nature, caves and mountains, and wild creatures.

L



Laberniοum: In the *_Secret Book of John_, an *archon responsible for creating a part of the body; which part is unknown due to a lacuna in the manuscript.

Lachon: Helper from the seven virgins of the light in the *_Books of Jeu_.

Lactantius: (ca. 240–ca. 320) A Latin church father in North Africa. Born a pagan, after his conversion to Christianity he attempted to show pagans the error of their ways and to explain Christianity in terms pagans might appreciate. His writings became influential in the Hermetic revival of the Renaissance because he assumed that *Hermes Trismegistus was a historical character and that the *Hermetica preceded both *Plato and Christianity.

Lalameus: An *aeon of the second power and assistant guardian of the immortal soul in *_Allogenes_ and *_Zostrianos_.

Lampno: In the *_Secret Book of John_, an angel who animated the right fingers.

Languedoc: A region in what is now southern *France where the *Cathar movement was particularly strong in the twelfth and thirteenth centuries. The Languedoc was made into a province of the kingdom of France as a direct result of the *Albigensian Crusade.

Lao Tzu: (sixth century BC) The founder of Taoism. The *Tao Te Ching*, *Hua Hu Ching*, and other works are ascribed to him. *Manichaeans claimed that *Mani was a *reincarnation of Lao Tzu.

late antiquity: The historical period between about the third century and the seventh century, between the end of the pagan Hellenistic-Roman world and the emergence of Byzantine and medieval Christianity.

Lathen: An angel of *Eden in *Justin's **Baruch*.

Laughing Jesus: In Gnostic texts, such as the **Gospel of Judas*, the **Gospel of Philip*, and the **Second Discourse of the Great Seth*, *Jesus is sometimes described as laughing, a response never attributed to Jesus in the *New Testament. He particularly laughs at the notion that he is being crucified, which is linked with the *docetic understanding of Jesus as a spiritual being without a true physical body. In the *Gospel of Judas*, Jesus continually laughs at the ignorance of the disciples.

Leda: In Greek myth, the mother of *Helen, Clytemnestra, and Castor and Pollux who was raped by *Zeus in the form of a swan. In *Justin's **Baruch*, the swan is interpreted as *Elohim and Leda as *Eden.

Leekaphar: In the **Secret Book of John*, an angel who animated the left fingers.

left: The left-hand side was traditionally thought to be evil or unlucky, and its Latin name, *sinister*, has preserved this connotation in English. In *Valentinianism, the left-hand side refers to *hylics or material people. In the **Gospel of Philip*, left is associated with *darkness and death.

legalism: The opposite of *antinomianism, religious views that focus on legal requirements, usually a derogatory term.

legomena: The verbal component of the *mystery religions.

Leonardo of Pistoia: Italian monk who brought the *_Corpus Hermeticum_* to *Cosimo de' Medici in Florence in 1460.

Lesser Harmony: A text used by the *Archontics that is probably an epitome or summary of the *_Greater Harmony_*. The books are no longer extant but are referred to by *Epiphanius in *_Panarion_*.

Lethe: (Greek, "forgetting") River of forgetfulness in the Greek underworld.

Letter of Peter to Philip: (NHC VIII,2; *Codex Tchacos 1) A Gnostic text presented as a letter from the apostle *Peter (here an admirable figure) to the apostle *Philip. The *apostles gathered at Mount *Olivet where they hear a voice understood to be that of *Jesus, who describes the *aeons, the *archons, and the *pleroma. The letter ends with the apostles returning to Jerusalem, where Peter addresses them regarding the significance of the crucifixion. They then disperse to preach throughout the world.

Letter to Flora: Letter from the *Valentinian *Ptolemy to *Flora, addressed as his "sister," which survives in quotation by *Epiphanius. Ptolemy informs Flora that the *Torah law has three origins: the pure law of the Ten Commandments, additions to the law by *Moses, and additions by the elders. The latter two were mixed with impure and evil law and were the product of the *demiurge, but he allowed that the Ten Commandments were the genuine word of the *Savior, the Son of the *Father, while the other parts of scripture were intended to be interpreted allegorically.

Letter to Rheginos: Another name for the *_Treatise on the Resurrection_*.

Letters of Mani: A work by *Mani written in *Aramaic and one of his seven canonical works. It survives only in very fragmentary manuscripts.

Leucius Charinus: (second century) The traditional author of many of the *apocryphal acts, or "apostolic romances," specifically the **Acts of John*, the **Acts of Peter*, the **Acts of Paul*, the **Acts of Andrew*, and the **Acts of Thomas*. Leucius was reputedly an associate of the apostle *John.

Levi: A disciple in the **Gospel of Mary*, probably intended to be *Matthew, who is identified with Levi in Christian tradition. He defends *Mary against the hostility of *Peter and *Andrew.

Levitikon: A commentary allegedly purchased from a Parisian bookstall by Bernard-Raymond *Fabré-Palaprat in 1812, which included an esoteric lineage from *Jesus to John, the Beloved Disciple to the Order of the *Templars, of which Fabré-Palaprat claimed to be the Grand Master.

Liber contra Manicheos: (1223–24) Antiheretical work by *Durand of Huesca in which the *Cathar text known as the **"Manichaean" Treatise* is refuted and hence preserved.

Liber Graduum: (Latin, "Book of Steps/Book of Stages"; fourth century) *Syriac Christian text consisting of thirty discourses that includes several sayings of *Jesus not found in the *New Testament. It addresses a community divided into an inner circle of the *Perfect, who are bound by strict laws, including celibacy and the renouncing of family and property, and the *Upright, who are not subject to the same restrictions. It has been suggested that the *Liber Graduum* may be the work of the mystical, heretical Messalian sect, and the division of the community into the Perfect and the Upright may reflect a *Manichaean influence.

libertinism: The doctrine that encourages sexual and sensual indulgence as a way of freeing oneself from attachment to the material world.

Life of Saint Issa: A forged nineteenth-century *apocryphal life of *Jesus (called Issa) published by the Russian journalist Nicolas Notovitch. *The Life of Saint Issa* is the source of much of the speculation about Jesus's lost years in Tibet and India. It includes translations of the supposed

ancient writings Notavitch had found but not the original texts. The work was eventually exposed as fraudulent, but the interest in the lost years of Jesus and his Indian connections has continued.

Light and Darkness: A lost work of *Bardaisan.

Lights: See *Luminaries.

Listener: A layperson who was interested in the teachings and rituals of the *Cathars and enjoyed some contact with Cathars but had not yet taken the *covenenza and become a *Believer.

Lithargoel: A *pearl merchant and doctor in the **Acts of Peter and the Twelve Apostles*. His name means "light, bright stone," a reference to the pearl, and he identifies himself as *Jesus. The name *Lithargoel* also belongs to an angel in the *apocryphal *Book of the Installation of the Angel* and appears in Nubian tradition.

Living Gospel: A lost work by *Mani written in *Aramaic and one of his seven canonical works.

Living Spirit: In *Manichaean myth, a being sent from the kingdom of light to rescue the *Primal Man, who had become trapped in the kingdom of *darkness. The Living Spirit in turn sent *five sons to help the Primal Man: the *Custodian of Splendor, the *Great King of Honor, *Adamas of Light, the *King of Glory, and *Atlas. The classic form of the myth is found in the **Kephalaia*.

living water: A *Mandaean term for a flowing river that may be used for baptismal ceremonies. See also *Jordan.

Loel: One of the guardians of the immortal soul in **Zostrianos*.

Logos: (Greek, “word”) A Greek philosophical term. The Stoics treated Logos as the reason that permeates the universe, and *Philo of Alexandria fused Greek philosophy and the Jewish concept of *Wisdom to produce a Logos that was at once a creative principle, the divine mind, and the firstborn *Son of God. In the *Gospel of John the Logos was identified with the preexistent *Christ. In many Gnostic systems, the Logos is an *aeon and in the *cosmology of *Basilides, one of the five *emanations from the *Father. The *Valentinian **Tripartite Tractate* is particularly notable for assigning the Logos to the role usually filled by *Sophia.

Loios: In the **Three Forms of First Thought*, an *aeon of the third group of aeons.

Lombers: Town south of *Albi where *Cathars led by the *Perfect *Olivier debated with high-ranking Catholics from that area in 1165. The Cathars used the *New Testament to support their claims but were scathing of the practice of taking oaths and accused the Catholics of being like ravening wolves because of the extensive financial involvement of the Catholic Church.

Longinus: (ca. 213–273) Cassius Longinus, a philosopher and rhetorician from *Syria who studied in *Alexandria and taught for thirty years in Athens. One of his pupils was the Neoplatonist *Porphyry, who complained that Longinus, who did not adopt *Neoplatonism, was a scholar but no philosopher. Cassius Longinus is distinct from the first-century literary critic Longinus, who wrote *On the Sublime*.

Lord’s Prayer: The most common prayer in Christianity, so called because it was believed to have been given by *Jesus himself. It is found in two separate versions in Matthew 6:9–13 and Luke 11:2–4. The Lord’s Prayer was held in high esteem by the *Cathars and was used in their ceremonies. Surviving Cathar texts contained detailed interpretations of each element of the prayer.

Lordship: One of seven powers created by *Yaldabaoth in the **Secret Book of John* and paired with the *archon *Yao; creator of the soul of marrow.

Louis VIII: (1187–1226) King of *France, son of *Philip Augustus and husband of *Blanche of Castille. He ordered the massacre of *Marmande and in 1226 launched the royal crusade that finally decided the fate of the *Cathars.

Lucan: (late second–early third centuries) Independent teacher within the *Marcionite Church mentioned by the church fathers *Tertullian and *Hippolytus.

Lucifer: (Latin, "light-bearer") Angel identified with the morning star, Venus, and with *Satan, as in Isaiah 14:12–17. In the *Cathar/*Bogomil **Gospel of the Great Supper*, Lucifer is the *demiurge.

Luciferian heresy: (eleventh century) An imaginary *heresy in which the *heretics were accused of worshipping *Lucifer, practicing child sacrifice, and orgies. Although a *papal bull denounced Luciferianism, the heresy never actually existed.

Luminaries: *Harmozel, *Oroiael, *Daveithai, and *Eleleth are the four Luminaries in *Sethian myth, born from *Barbelo, or a similar mother figure, and accompanied by three *aeons.

LXX: Roman numeral for seventy, a common abbreviation for the *Septuagint.

Lydus: (third century) Gnostic writer mentioned in passing by *Porphyry. His works were studied in the schools of *Aquilinus and *Adelphius.

M



Macaria: (Greek, “happiness”) According to the *Valentinian system in *Tertullian’s **Against the Valentinians*, an *aeon emanated from *Sermo and *Vita and paired in a *syzygy with *Monogenes.

Macariotes: (Greek, “blessedness”) According to the *Valentinian system in *Tertullian’s **Against the Valentinians*, an *aeon emanated from *Anthropos and *Ecclesia in a *syzygy with *Ecclesiasticus.

Macarius: (ca. 300–ca. 390) Known as Macarius the Great and canonized, he was one of the *desert fathers and founded a monastery in the Egyptian desert. *Evagrius of Pontus was one of his pupils. Macarius was influenced by *Origen’s teachings, and thus his Christianity had a Platonic and esoteric aspect.

Macrobius: Neoplatonist philosopher of the early fifth century whose best-known work is the *Saturnalia*, a compendium of philosophical musings and obscure lore.

magic: Magic practice was an important part of the culture of the ancient world, whether pagan, Christian, or Jewish, and many examples of magic spells, *amulets, and *gems survive, some of which contain names of Gnostic deities. Gnostic attitudes to magic were inconsistent. On the one hand, the *Valentinian Markus was renowned as Markus the Magician; on the other, texts such as the **Pistis Sophia* explicitly rejected magic. The use of barbarous names and the lists of *angels who rule over parts of the body in the **Secret Book of John* are associated with magic healing practices in which the appropriate angel or demon was invoked to heal a

specific body part. The ascent of the *soul, with its visualization techniques and lists of passwords for the *archon gatekeepers, may also be considered a magic practice. Similar magic forms abound in the *Mandaean religion.

Majesty: In the **Paraphrase of Shem,* the ultimate being by whose will the *Savior and the spirit struggle against *Darkness and *Nature. Majesty is briefly mentioned in a similar role in the **Secret Book of James* and the **Second Treatise of the Great Seth,* where Majesty is described as being "at rest in the ineffable light."

male: Often used to designate the rational, spiritual, or disciplined aspect of the human being. See *female.

Malka: (*Mandaic, "King") Term for a *Mandaean priest, who wears the crown of office and a wreath of fresh leaves. *Malka* also applies to good and evil spirits but, for modern Mandaeans, is usually a good spirit.

Malka Dhshuka: In *Mandaean myth, a king of *darkness, lion-headed lord of the dark *waters who self-generates and emerges from the water, then creates demons and other evil creatures.

Malkhut (also Malkuth): *"Kingdom," the tenth and lowest *sefirah of the *Tree of Life in *Kabbalah, communicating the flow of the *emanation of *God to worlds below it. Also called *Shekhinah.

Mammon: In the *New Testament a false god of money and avarice. The **Testimony of Truth* condemns those who pursue Mammon and lend money at interest; the father of Mammon is said to be the same as the father of sexual intercourse.

Mana: (*Mandaic) *Mandaean equivalent of *Nous, mind or *spirit, as the highest element in humanity, and the highest manifestation of *God. Also a Mandaean garment, vessel, or house.

Mana-Rba-Kabira: The Great Spirit or highest *God in *Mandaean religion.

manda: (1) A *Mandaic word meaning "to know," which is the root of the name *Mandaean*. It is equivalent to *gnosis. (2) Sacred enclosure of the *Mandaeans, which contains the sacred hut (the *bimanda), a baptismal pool (*Jordan), and often a date palm and myrtle bush.

Manda dHayye: ("knowledge of life") *Mandaean *savior and *revealer figure who binds the ruler of *darkness and limits his action; sometimes associated with *Hibil.

Mandaeans/Mandaeanism: The last living sect who derive from the ancient *Gnostics. Their name, from the word **manda*, means "Knowers." They speak *Mandaic, an eastern dialect of *Aramaic, written with a unique alphabet. They claim no historical founder and say that the first Mandaean was *Adam; *John the Baptist is an important figure to them, in contrast to *Jesus, a false prophet in Mandaean legends. *Baptism is at the center of their ritual life, and they quite likely originated as a first-century Jewish Gnostic baptismal group, perhaps one connected to John the Baptist. They may have fled from Palestine during the upheavals of the late first century, making their way into *Syria and then to Babylonia. They survived into the modern age in Iraq and Iran, but events following the U.S.-led intervention in Iraq have resulted in near genocide and large-scale emigration. The Mandaeans have many ancient scriptural works, which qualified them as "People of the Book" during much of their sojourn in Muslim countries. Mandaean *cosmogony and *cosmology are dualistic, with a *demiurge and emanationist. They both reinterpret Genesis and have a *savior figure in *Manda dHayye, whose name means "knowledge of life," i.e., *gnosis. In Mandaean myth, the ultimate, true *God is referred to as Life, the First Life, the Great Life, the Lord of Greatness, the Mighty Spirit, the King of Light, or *Mana, "powerful." His kingdom, the *world of light, is filled with celestial beings known as *uthra, "riches," or melki, "kings," who continually perform Mandaean rituals in worship of their Lord.

In an emanationist cosmogony, the First Life creates the Second Life, called *Yoshamin or Joshamin, and then the Third Life, *Abathur, an important character who is the father of the Fourth Life, *Ptahil, the creator god. The Lord of Light cannot undo the creation of the world, but he can limit the influence of the *Darkness. To this end, he sends Manda dHayye ("knowledge of life"), a savior figure who binds the ruler of darkness and limits his action. Ptahil, the demiurge, created Adam from the material of darkness, but Adam was inanimate until his *soul, *Adakas (an abbreviated form of Adam Kasya, "hidden Adam"), arrives from the world of light. Many of the mythic beings in Mandaeanism have fallen from the light or are defined by their earthly existence, yet retain a higher counterpart, known as the *Dmuta, in the world of light. In later texts even the earth itself has a heavenly counterpart. Adam Kasya, the heavenly counterpart of the merely physical Adam, resides within the earthly or bodily Adam as if within a *prison, another example of a Gnostic use of *Plato's idea of the body being the prison of the soul. The creation of humanity is the culmination of the process of creation or begetting or *emanation that began with the Second Life, Yoshamin.

Mandaia: A *Mandaean layman.

Mandaic: The language of the *Mandaean religion and people, a form of *Aramaic with a strong Persian influence. Mandaic is used in religious rites and texts and in a modern form is still spoken by a tiny number of Mandaeans in Khuzistan, Iran.

mandi: *Mandaean mud hut that acts as a temple.

Mani: (216–277) Founder of the *Manichaean religion, born on April 14, 216, near the Persian capital city Seleucia-Ctesiphon in Mesopotamia. His mother, *Maryam or *Mary, and his father, *Pattak, were said to have been of noble birth. Mani is said to have experienced a vision of his divine *twin at the age of twelve. He and his family belonged to the *Elchasite sect, but Mani tried to reform the sect and was expelled with only three disciples following him, one of whom was his father. At the age of twenty-four, on April 19, 240, he received a call to be the *"Apostle of Light" and

established the first Manichaean community in Seleucia-Ctesiphon. He taught and gathered converts in Persia, then sent missionaries to the eastern Roman Empire, while he himself traveled to India and converted the ruler of Turan. He then returned to Persia, where *Shapur I had become king. He was well received in this kingdom, and two of the king's brothers became followers.

After Shapur I died, *Ohrmuzd I was briefly king of Persia, and he too was sympathetic to Mani. In 274, *Bahram I became king, and the Magi, the powerful priestly caste of the Zoroastrian religion, became more influential. The head of the Magi, *Kartir or Kerder, became a deadly opponent of Mani and, as a result, Bahram imprisoned Mani, where he died after twenty-six days. His corpse was flayed, and the stuffed body was placed on show outside the city as a warning.

But Mani had made a conscious attempt to found a religion, and Manichaeanism continued to spread. He established a canon of seven of his own writings: the **Living Gospel*, the *Treasure of Life*, **Pragmateia*, the **Book of Mysteries*, the **Book of the Giants*, the *Letters*, and the *Psalms and Prayers*.

Manichaeanism/Manichaeans: (third century onward) Religion founded by the prophet *Mani in AD 240 when he established a religious community in Seleucia-Ctesiphon in Mesopotamia. Manichaeanism teaches an absolute *dualism, in which, due to a series of mythological battles, light and dark are mixed together in our world. Manichaeans thus attempted to liberate the seeds of light contained within themselves and in all living creatures via the cosmic mechanism of the *Column of Glory, which transmits the recovered particles of light to the kingdom of light. The Manichaeans were divided into the inner circle of the *Elect, who were subject to severe restrictions in their activities and food consumption, and the lay people, the *Listeners, who performed the tasks that were forbidden to the Elect.

The new religion spread quickly into the Roman world, including *Egypt, North Africa, and Rome itself, and east into Persia, northern India, and China; hence, Manichaean texts are known in a wide variety of languages, including *Syriac, *Coptic, Greek, Latin, Parthian, Middle Persian, Sogian, Uighur, and Chinese. Manichaeanism was seen by its followers as the successor to the incomplete revelations of Judaism,

Christianity, Buddhism, and *Zoroastrianism, and drew on these older traditions. In the eighth century it became, for a few decades, the state religion of the Uighur Empire, centered in Mongolia. The final traces of Manichaeanism are found in southern China, where a Manichaean temple is known to have survived into the nineteenth century, and statues of Mani are still found in small numbers in Buddhist households.

"Manichaean" Treatise: A text that survived through quotation in a hostile account, **Liber contra Manicheos*, by *Durand of Huesca. The title is misleading since it is an early thirteenth-century *Cathar text, not *Manichaean. The treatise is an example of absolute *dualist Catharism and possibly originated in Italy. It contrasts God, the author of the spiritual world, and *Satan, the creator and ruler of the material world.

Mara: Seductive Buddhist demon, referred to in the **Great Song to Mani*.

Mara drabuta: "The lord of greatness," the supreme being in *Mandaeanism.

Marcellina: (ca. AD 160) Pupil of *Carpocrates who had her own followers in Rome and was said to have first brought the teachings of Carpocrates to Rome. Her followers, known as Marcellinians, are a subsect of the *Carpocratians. According to *Irenaeus, Marcellina's followers possessed images of *Christ, including a painting said to have been made by *Pontius Pilate, as well as images of pagan philosophers. They marked themselves by being branded on the back of the right ear with a red-hot iron.

Marcion: (ca. 85–ca. 160) Heterodox Christian who founded the most successful early alternative to Catholicism. He was a ship owner and merchant from Pontus or Sinope on the Black Sea. He may have grown up in some form of Christianity, and his father was said by some to have been a bishop of Sinope. He came to Rome around 140 and joined the Christian church, donating a large sum of money (200,000 sestertii). When his unorthodox views became controversial, he broke with the Christian

church in Rome in 144 and founded his own church. His religious views are said to have been influenced by *Cerdo, or it is sometimes said explicitly that Cerdo was his teacher. He founded many churches and had immediate success with his version of Christianity, which contrasted the Jewish God of the *Hebrew Bible with the God of *Jesus. The Jewish God was a lower *demiurge who created the world and was not necessarily evil; he was just lacking mercy or goodness. The true *God on the other hand was unknown and merciful. The lower god was the god of law, the true God the God of *salvation and forgiveness. Jesus was sent into the world by the true God in order to redeem humanity.

Marcion assembled the first canon of Christian scripture, acknowledging only his own gospel, which was a modified version of the *Gospel of Luke, and the epistles of *Paul. The Hebrew Bible was rejected entirely as the work of the lower god. *Gnosis itself had no place in Marcion's theology, which had no *Gnostic myth or *cosmology and no reference to humanity having a spark of divinity. Thus, Marcion produced a Gnosticism without gnosis. His follower *Apelles adapted the teaching in a more Gnostic direction.

Marcionites: Followers of *Marcion who constituted a formal Christian church. The Marcionites spread through the Roman Empire to Rome, *Egypt, *Syria, and farther east, where entire settlements were Marcionite. The Marcionite Church thus became the most serious rival to Catholic Christianity. Marcionism thrived until Catholic Christianity became the dominant force in the Roman Empire in the fourth century; it lasted longer in the east, but by the sixth century was considerably diminished, though it may have survived in small numbers until the tenth century.

Marcus: A Manichaean from Memphis, who according to *Sulpicius Severus, introduced *Manichaeanism into Spain about the middle of the fourth century. Two of his disciples were *Agape, a wealthy matron, and Elpidius, an orator, who became the instructors of *Priscillian. Elpidius and Priscillian were both condemned by the Council of Saragossa (ca. 380), but unlike Priscillian in 385, Elpidius was spared execution. See also *Markus.

Mareim: Scribe said to have written down the words of *James the Just in the **Second Revelation of James*.

Marephnouth: In the **Secret Book of John*, an angel who animated the left foot.

Margna: A long olive wood staff carried by *Mandaean priests.

Marius Victorinus: Christian Platonist writer, author of *Against Arius*, refuting the works of *Arius, the *heretic.

Mark of Concorezzo: (thirteenth century) A gravedigger who founded a *Cathar church in Italy that was perhaps the first Italian Cathar church. He was imprisoned after a trip to the Balkans where he sought to renew the *consolamentum vow from a *Bogomil *Perfect.

Markus/Marcus/Marcos/Markos: (ca. 150) Known as Markus the Magician, a second-century *Valentinian Gnostic who adapted Valentinian ideas into a system of alphabetical and *number symbolism. The details of his life are unknown, but he may have come from *Egypt or Asia Minor. He attracted the most severe criticism of any Valentinian, and an unknown Christian claimed in a satirical poem that Markus was inspired by *Satan and *Azazel. He held wine ceremonies that were interpreted by *Irenaeus as deceitful *magic tricks. He was also accused of seducing his female followers by giving them love potions, including the wife of a Christian deacon from the east who was said to have traveled with him until she regretted her mistake. Whether or not these are accurate reports and to what extent the practices might have been abusive is unknown because we only have the testimony of Irenaeus and the church fathers who reproduced his accounts. Markus's knowledge of numerology and alphabetic symbolism was said to have been revealed to him when the *tetrad descended on him. He is one of the two defenders of Marcionism in Adamantius's dialogue *De Recta in Deum fide* (On Right Faith in God); the other is called Megethius, but whether these are fictitious or real personages is uncertain. Markus's *dualism is more absolute than that of

*Marcion himself: the demiurge is the absolute evil principle. He inclines further toward *Apelles, accepting *salvation neither for the *body nor the *psyche, but only for the *pneuma.

Marmariotha: A *magic name derived from the *Syriac for “Lord of Lords.”

Marsanes: Purported author of the *Sethian text **Marsanes*, also mentioned by *Epiphanius of Salamis as a prophet revered by the *Archontics; in the **Untitled Text*, the powers of the great *aeons give homage to the power within Marsanes.

Marsanes: (NHC X) A very fragmentary text that constitutes the entire Nag Hammadi Codex X. It describes the thirteen realms, called “seals,” that make up the cosmos. The significance of the alphabet, the zodiac, stars, planets, and the names of gods and *angels are among the topics discussed in the revelation, along with a *Sethian *cosmology. *Marsanes* is unique in the Sethian literature in that it postulates a new supreme principle, the Unknown Silent One, which transcends the *Invisible Spirit that is the supreme principle in all other Sethian treatises.

Marsedon/Malsedon: Third of the four luminaries of the *Kalyptos *aeon in **Zostrianos*.

Marsianos: According to *Epiphanius, a prophet revered by the *Archontics who, along with the prophet *Martiades, was taken up into heaven and returned three days later. The name *Marsianos* is a variation on *Marsanes, a figure in *Sethian Gnosticism.

Martha: A female disciple of *Jesus, sister of *Mary and Lazarus in the *Gospel of John. Mentioned in a list of *female disciples in the **First Revelation of James*, Martha also has an important role in the **Pistis Sophia* as one of the disciples who converse with Jesus.

Martiades: According to *Epiphanius, a prophet revered by the *Archontics who, along with the prophet *Marsianos, was taken up into heaven and returned three days later.

Mary: The mother of *Jesus. In Gnostic writings, Mary is barely mentioned and does not have an important role, although in the **Gospel of Philip* she is mentioned as one of three Marys who always walked with the Lord and is said to be the virgin whom no power has defiled. To many of the *Paulicians, *Bogomils, and *Cathars, Mary also had little significance: she was a mortal woman who was not a virgin and was merely a conduit through which the spiritual Jesus passed when he was born.

Maryam: (third century) Mother of the prophet *Mani.

Mary Magdalene: In Gnostic writings, Mary Magdalene is seen as the most important *female disciple of *Jesus, though she is often rebuked by male disciples, particularly *Peter. In the **Gospel of Thomas* 114, Peter wants Jesus to send her away, but Jesus allows her to stay and insists that if she makes herself *male (i.e., develops what is symbolically masculine within her—the *spirit) she can enter the kingdom. In the **Dialogue of the Savior*, Mary is one of three disciples—the other two are *Matthew and *Judas (Thomas)—who enter into dialogue with Jesus, and she is described as "a woman who understood completely." In the **Gospel of Mary*, Peter asks her to tell the other disciples the secret teaching she learned from Jesus, but when she does, *Andrew protests that Jesus couldn't have said those things, and Peter objects to Mary being privileged over the male disciples; *Levi is the one who defends her. The **Gospel of Philip* famously described Mary as the companion of the *Savior and stated that Jesus loved her more than the other disciples and kissed her on the mouth. (The manuscript has a lacuna at this point and "mouth" is merely a tentative reconstruction.) Though this statement has been popularly interpreted to mean that she was the wife of Jesus, it is probably not historical and is intended symbolically. But it is clear that the *Gnostics viewed Mary as an important disciple of Jesus.

Masbuta: The weekly *Mandaean *baptism with multiple immersions.

Masiqta: (*Mandaic, “raising up,” “*resurrection”) A *Mandaean mass for the dead.

Mathaias: Disciple who allegedly recorded the dialogue of *Jesus and *Thomas found in the **Book of Thomas*.

Matrix, The: A 1999 movie made by the Wachowski brothers, followed by the sequels *Matrix Reloaded* and *Matrix: Revolutions*, both in 2003. The *Matrix* films, and in particularly the first of the series, present a modern version of the *Gnostic myth (though the direct influence of Gnosticism on the film’s creators is unclear). The virtual-reality world of *The Matrix* is analogous to the illusory material world of Gnosticism. Particularly Gnostic are the themes that humans are dreaming their reality, that the reality is governed by *archon equivalents (“agents”) on behalf of the entity that created the world (the demiurge in Gnosticism, the machines in *The Matrix*), that people can wake up from their dreams, and that a *savior figure can change the nature of life in the matrix and give people the knowledge that can wake them up. However, the second and third parts of the series did not develop the Gnostic analogies to the same extent as the first.

Matthew: One of the *twelve *apostles, traditionally the author of the *Gospel of Matthew; also known as *Levi. In the **Gospel of Thomas* 13, Matthew tells *Jesus that he is like a righteous angel, which is the wrong response to Jesus’s question. But in the **Dialogue of the Savior* Matthew is one of three disciples who converse with Jesus, and in the **Gospel of Mary* he (as Levi) defends *Mary against the objections of *Andrew and Peter.

Maximilla: (second century) Female prophet who traveled with *Montanus and was one of the founders of the Montanist movement. She was buried along with *Priscilla and Montanus in Pepuza in *Phrygia, but the shrine was destroyed in the sixth century.

Maximus the Confessor: (ca. 580–662) Greek mystical theologian of the *Eastern Orthodox Church who included Neoplatonic influences and the ideas of Christian mystics such as *Evagrius and *Dionysius in his synthesis.

Mead, George Robert Stowe: (1863–1933) Gnostic scholar who was a member of the *Theosophical Society and secretary to Helena Petrovna *Blavatsky. He published many translations of Gnostic writings and of the *Hermetica. Many of his works, such as *Fragments of a Faith Forgotten*, *Echoes from the Gnosis*, and his translation of **Pistis Sophia*, are still widely read.

Melcheir-Adonein: In the **Secret Book of John*, an *archon created by *Yaldabaoth. An archon of the *Abyss.

Melchites: (Syriac *malkaya*, "imperial") Greek-speaking Christians of *Syria, Palestine, and *Egypt who supported the Byzantine Church.

Melchizedechians: Heretical Christian group mentioned by Isidore of Seville, who believed that the priest *Melchizedek in Genesis 14:18 was not a human being but an angelic virtue.

Melchizedek: The king of Salem and priest of "God most high" in Genesis 14:18, who blesses *Abraham and gives him food and wine. Christian speculation in the *Epistle to the Hebrews made Melchizedek into a type of *Jesus *Christ. He is the purported author of the **Melchizedek* *tractate in the *Nag Hammadi library.

Melchizedek: (NHC IX,1) *Sethian apocalypse in which *Melchizedek, the purported author, is the recipient of revelation. Melchizedek begins by praising *Jesus *Christ but is then given a revelation by the angel *Gamaliel. A series of revelations concern the coming of *heresy, the true significance of the crucifixion and *resurrection, and the return of Melchizedek in the end time. The text contains Christian, Jewish, and Gnostic material.

melioramentum: A greeting given by *Cathar *Believers to Cathar *Perfect.

Mellephaneus: In *_Allogenes_*, a name for the universal *One. In the *_Three Forms of First Thought_*, an *aeon of the third group of aeons.

Memory: An *aeon associated with *Oriel, the second luminary, in the *_Secret Book of John_*. In the *_Holy Book of the Great Invisible Spirit_*, attendant of *Harmozel, the first luminary, and partnered with *Gamaliel.

Menander: (d. ca. AD 80) A *proto-Gnostic teacher from Capparetaea in *Samaria who taught in *Antioch. He was first mentioned by the Samaritan church father *Justin Martyr; the church fathers believed he was a direct pupil of *Simon Magus and the teacher of *Satornilos—a tidy genealogy that may not be historical but rather reflects the church fathers' desire to trace all *Gnostics back to Simon Magus because of the inferior position given to him in the *Acts of the Apostles. Menander was said to have taught that Ennoia, the first thought, brought forth *angels who were responsible for creating the world. These angels also created the human body and were responsible for human mortality. Immortality could be granted by *baptism "in Menander," in much the same way that Christians were baptized "in *Christ."

mendicants: Christian religious orders that depend directly on the charity of the people for their livelihood, including the *Franciscans and the *Dominicans, which were founded partly to combat the *Cathars by offering a Catholic counterexample within the community.

Meniggesstroeth: In the *_Secret Book of John_*, the *archon who created the brain.

Mercadier, Sans: A young weaver and *Cathar *Perfect. He received the *consolamentum in 1309 but committed suicide in 1310 before he could be caught by the *Inquisition.

Merkavah/Merkabah: The throne-chariot seen in a vision by the prophet Ezekiel (Ezek. 1:1–28). In Merkavah mysticism, the ascent of the *soul is achieved through a series of meditations through seven halls called the Helakhoth, ending in the vision of the throne of *God or Merkavah. Merkavah was practiced possibly as early as the first century AD, after the destruction of the Jerusalem *Temple in AD 70. Gnosticism and Merkavah may have influenced each other.

Messos: Recipient of the revelations of **Allogenes*, always referred to by *Allogenes as "my son."

Metaneira: The divine queen in the *Eleusinian mysteries.

Metanoia: ("repentance") In the **Holy Book of the Great Invisible Spirit*, a power that is completed and empowered by the *Father and sent into the world. When she descends she prays for *Saklas the *demiurge and his *archons. In **Zostrianos*, a transcendental being encountered by the *Sethian visionary in his ascent.

Metricos: ("maternal") According to the *Valentinian system in *Tertullian's **Against the Valentinians*, an *aeon emanated from *Anthropos and *Ecclesia, paired in a *syzygy with *Agape.

Meyer, Marvin: (1948–) Academic, professor of Bible and Christian Studies and Co-Chair of the Department of Religious Studies, Chapman University. His popular books on Gnostic subjects include *The Gospel of Thomas: The Hidden Sayings of Jesus*, *The Unknown Sayings of Jesus*, *The Gnostic Bible*, *The Gospels of Mary*, and *Gnostic Gospels of Jesus*. He was part of the National Geographic Society's team for the publication and translation of the **Gospel of Judas*.

Mhit: (*Mandaean) Uncleanness; an accidental transgression of ritual purity for Mandaeans.

Miamai: In the **Secret Book of John*, an angel who created the toenails.

Michael: (Hebrew, "Who is like God?") In Jewish and Christian tradition, an archangel. Michael is one of the seven *angels governing all the other angels who activate the body in the **Secret Book of John* and an angel of *Elohim in *Justin's ***Baruch*.

Michanor: An *aeon, one of "the governors" in the ***Holy Book of the Great Invisible Spirit*.

Michar: One of the beings who immerse the baptized person in the spring of the Water of Life in the *Sethian *Five Seals baptismal rite in the ***Three Forms of First Thought*; a power at the source of the *living water in the ***Untitled Text*.

Micheu/Micheus: One of the beings who immerse the baptized person in the spring of the Water of Life in the *Sethian *Five Seals baptismal rite in the ***Three Forms of First Thought*; a power at the source of the *living water in the ***Untitled Text*.

middle: (Greek *to metaxu*) In *Valentinian *cosmology, a realm between the *pleroma and the material world created by *Achamoth, or *Sophia, when she withdrew from matter. It is thus akin to the world of the *soul and is sometimes associated with the *demiurge.

midrash: (pl. midrashim) A writing that comments on and interprets Hebrew scripture, particularly drawing out obscure or contradictory aspects of the original texts.

millenarianism: The belief that a new age will dawn in which there will be a transformation of the world and humanity into an entirely new form.

millennialism: The belief that a new age will begin after a period of one thousand years. Sometimes used in connection with the thousand-year

reign of *Christ foretold in Revelation 20.

Mirocheirothetou: A divine being in *_Melchizedek_, called the good God of the virtuous worlds. The etymology may be Greek meaning "ordained with unction of holy oil."

Mirothea/Meirothea/Moirothea: A name for the *female divine in many *Sethian texts, including the *_Three Steles of Seth_, and the *_Three Forms of First Thought_; the mother of *Pigeradamas in the *_Holy Book of the Great Invisible Spirit_ and sometimes the mother of the four *Luminaries.

misa: Sesame oil used for anointing in *Mandaean ceremonies.

Mishnah: The central component of the Jewish *Talmud, completed by the third century AD and attributed to Rabbi Judah ha-Nasi. The Mishnah contains *oral traditions of law and folklore attributed to early rabbis.

Mithraism: The mystery *cult concerned with the god *Mithras, particularly popular among Roman soldiers in the first to fourth centuries AD. The rites, which included a sacred meal, were celebrated in a *mithraeum*, either a cave or a temple built to resemble a cave. Initiates progressed through seven ranks: Corax ("raven"), Nymphus ("bride"), Miles ("soldier"), Leo ("lion"), Perses (Persian"), Heliodromus ("courier of the sun"), and Pater (father"). Progression through the seven ranks may be linked to an *ascent of the *soul, and involvement in the rites was seen as bringing *salvation. The origins of Mithraism are uncertain, but the God Mithras is of Persian origin, and the religion has Zoroastrian influences. Mithraism declined as Christianity triumphed and by the fifth century survived only in remote regions.

Mithras: God of the Mithraic mysteries; of Persian origin, a god of light, truth, and the sun. He was lord of the four *elements, symbolized as the four horses who drew his chariot, and was seen as a mediator god between the ordinary people and the unknown highest *God. He was often depicted vanquishing a bull.

Mitsvah: A commandment of the Jewish law.

Mixanther: In the *_Holy Book of the Great Invisible Spirit_, a ruler who presides over the entrance to eternal life.

Mixing Bowl: (Greek, *krater*) Another name for *_Corpus Hermeticum_ 4 in which *Hermes Trismegistus teaches *Tat to hate the body but love the Self, which is *Nous. The bowl of the title is a great bowl filled with Nous, and those who plunge into it can rise eventually to the *One, the origin of the *All. The journey may take many incarnations and cycles. The image of the universe and *God given in the text can act like a magnet, drawing the *soul up toward the One.

Mixis: ("Mixture") According to the *Valentinian system in *Tertullian's *_Against the Valentinians_, an *aeon emanated from *Sermo and *Vita, who is paired in a *syzygy with *Bythios.

Mnesinous: In the *_Holy Book of the Great Invisible Spirit_, one of the *aeons who preside over the spring of truth; in the *_Revelation of Adam_, he rules with *Micheus and *Michar over holy *baptism; in *_Zostrianos_, named as an immortal spirit and a guardian of the immortal soul; in the *_Three Forms of First Thought_, a being who immerses the baptized person in the spring of the Water of Life in the *Sethian *Five Seals baptismal rite.

Mnevis: Along with *Apis, one of two mythical bulls in *Egypt, probably the two bulls referred to in *_On the Origin of the World_. See *Apis.

Mniarchon: In the *_Secret Book of John_, an *archon who created the right elbow.

modalism: The view, considered heretical in orthodox Christianity, that *God is a single entity who may be perceived in the three modes of *Father, *Son, and *Holy Spirit, rather than actually consisting of a

Trinity. Adherents believed that *Christ was truly divine but was indistinguishable from God the Father, being one of the three modes of manifestation. See *monarchianism.

Moluchtha/Moluchthas: In the **Paraphrase of Shem*, an entity that, with *Essoch, is the root of evil and of every defiled effort of *Nature. Moluchthas is described as a wind, without which nothing is brought forth upon the earth; it also appears as a winged unicorn-*serpent.

Monad: (Latin *monas*, "unit"; from Greek *monos*, "alone," "the one") A technical term in Gnosticism, *Neoplatonism, and other systems for the unique, highest, original *God.

monarchianism: The view, current in the early church but considered heretical, that *God is one person, one being, and thus not a Trinity. Rationalistic or dynamic monarchianism held that *Christ was a mere man and was *Son of God only by adoption. Modalist monarchianism held that Christ was truly divine but was indistinguishable from God the *Father. See *modalism.

monism: The view that all—*God, the universe, everything—is one.

Monogenes: (Greek, "only begotten") In the list of thirty *aeons given in *Tertullian's **Against the Valentinians*, Monogenes is an aeon in a *syzygy with Makaria (Happiness or Blessedness). Monogenes can also be a title for *Jesus.

Monoimos: Arabian Gnostic who lived in the second half of the second century. We know of Monoimos only through the writings of the *heresy hunters *Hippolytus and *Theoderet, who claimed he was a disciple of *Tatian, the author of the **Diatessaron*, the first harmony of the canonical Gospels. The surviving accounts of his teaching suggest that he used *number symbolism in a somewhat Pythagorean way. Hippolytus quotes a passage from a letter of Monoimos in which he urges a friend to look

within for knowledge of oneself and hence for knowledge of *God and the universe.

Monophysitism: The Christological view that *Christ has only one divine nature rather than two natures, one divine and one human.

Monothelitism: (Greek, “one will”) A Christological view that *Christ had two natures but only one will. It began in *Armenia and *Syria in 633 as a development of *Monophysitism and enjoyed considerable support in the seventh century before being rejected as heretical.

Montaillou: A village in the *Languedoc, one of the last holdouts of *Catharism in the area. On September 8, 1308, the entire village was suspected by Jacques *Fournier of being Cathar and was arrested by the *Inquisition for *heresy. Many of the villagers were imprisoned and tried and eventually executed.

Montanism: A prophetical Christian movement founded in the second century by *Montanus. It began in Asia Minor but quickly moved into other sections of the Roman Empire and eventually established a firm base in Roman North Africa. Montanists were ascetic and practiced ecstatic prophecy. The most famous convert to Montanism was *Tertullian, who had previously been an aggressive *heresy hunter. Montanism survived into the eighth century.

Montanus: (ca. AD 170) Founder of the Montanist movement, said to have been inspired to prophesy by reading the *Gospel of John. He traveled initially in *Phrygia in Asia Minor, accompanied by two female prophets, *Maximilla and *Priscilla. They received visions, spoke as if with the voice of God, and fasted. Montanus was buried along with Priscilla and Maximilla in Pepuza in Phrygia, but the shrine was destroyed in the sixth century.

Montségur: A fortress in the Pyrenees that sheltered *Cathars. It was a community of Cathar *Perfect, sympathetic knights, and others until it

was besieged by crusaders led by *Hugh of Arcis. Montségur surrendered in 1244. Two hundred or more Cathar Perfect, including *Esclarmonde of Foix, refused to renounce their faith and were burned to death.

Moon: One of the seven classical planets, occupying the first of the planetary spheres, in the ancient geocentric *cosmology. In Manichaeanism, the Moon is a ship that receives souls of light and transports them back to the kingdom of light. As the souls accumulate the Moon waxes, and as they are discharged it wanes.

Morphaia: In the **Paraphrase of Shem*, an *archon who revolves through heaven and determines the course of the stars to influence the fate of humanity.

Moses: As the greatest prophet of Judaism and the supposed *revealer of the *Torah law, Moses was reviled by *Gnostics. In the **Second Discourse of the Great Seth*, he, along with many biblical patriarchs, is described as a laughingstock. In *Sethian texts, the message of Moses is specifically contradicted by repeatedly using the formula, “It is not as Moses said [or wrote].”

Mother of Books: (*Umm al-kitab*) Eighth-century Shi’ite Muslim text that has many similarities to Gnostic thought. Cosmology is emphasized, but important figures in Islam are substituted for mythological entities. A pentad of beings exist in the divine realm of five, all of the family of *Muhammad: the Prophet himself, his daughter Fatima and son-in-law *Ali, and his grandsons *Hasan and *Husayn. The demonic *Azazi’il fulfils much of the role of the *demiurge.

Mount Seir/Sir: Mountain mentioned in Genesis and other parts of the *Hebrew Bible where Esau dwelled, associated with Edomites and Horites (e.g., Deut. 2:12). In the **Nature of the Rulers*, the *demiurge tells *Noah to make an ark and place it on Mount Seir, but *Orea burns it with fire.

Mousanios: In the *_Three Forms of First Thought_, an *aeon of the fourth group of aeons.

Movable and the Immovable: A lost work of *Bardaisan.

Msunia Kusta: In *Mandaean myth, the spiritual counterpart of the material world.

Muhammad: Prophet of Islam and recipient of the revelation of the Qur'an. In the *_Mother of Books_, he is a divine inhabitant of the realm of five.

Musa: *Mandaean name for *Moses.

Muses: In Greek mythology, the nine Muses are goddesses who personify the arts. In the *_Revelation of Adam_, one of the nine Muses went away by herself, became androgynous, and gave birth to the illuminator: this is given as an example of a false origin of the illuminator.

mystery religions: Initiatory religious *cults of the ancient Hellenistic-Roman world, part of the intellectual and religious backdrop against which Gnosticism was formed. In some mystery cults, ecstatic union with the god was the ultimate aim of the religion and was the means of *salvation; this emphasis on salvatory inner experience is also common to Gnosticism. Each mystery cult was devoted to a particular set of gods or myths. The main mystery religions were *Mithraism; the *Eleusinian mysteries; the *Andanian mysteries; the Orphic and Dionysian mysteries; the mysteries of *Kybele, *Attis, and Sabazios; and the mysteries of *Isis and *Osiris. Some scholars have suggested that Christianity, with its sacred meal and dying and rising god, should also be labeled as a mystery religion. The Gnostic *Naasenes used the myths and writings of many mystery religions and perhaps attended pagan mystery rites.

N



Naamah: In Genesis 4:22, the daughter of Lamech, sister of Tubal-Cain. She is the scriptural basis for the Gnostic *Norea, sister of *Seth.

Naas: (from Hebrew *nahash*, "serpent") In *Justin's **Baruch*, an evil angel who is the *serpent in the garden. Naas seduces both *Eve and *Adam but fails to seduce *Jesus and crucifies him instead.

Naasene Hymn/Naasene Psalm: (second century) A short hymn or psalm used by the *Naasene *Gnostics and quoted by *Hippolytus. It describes *Nous, *Chaos, and Soul as the first three principles of the universe. Soul is a *Sophia-like being who becomes lost in the labyrinth of the material universe and is saved by *Jesus, who appeals to the *Father to bring *gnosis.

Naasenes: Second-century Gnostic sect whose alleged name comes from *Naas, a Greek version of the Hebrew *nahash*. Like the *Ophites, the Naasenes are said to have revered the *serpent. Naasene *cosmology places much importance on *Adamas, the *Anthropos or heavenly archetype of *Adam, and posits a triad of the Preexistent One and out-poured *Chaos, with Soul, or *Psyche, as an intermediary between the two. Elsadaios is a *demiurge who imposes order on Chaos and rules over the resulting world—the world that we live in. Three elements of the Anthropos descend on *Jesus, who thus becomes a *Savior. Little is known historically of the Naasenes, but they seem to have been involved with pagan mystery cults in addition to their activities as *Gnostics. *Hippolytus quotes a **Naasene Sermon* and **Naasene Hymn* that interpret

the myth of *Attis and a full variety of Hellenistic *mystery religions along Gnostic lines.

Naasene Sermon: (second century) A Naasene Gnostic treatise quoted extensively by the church father *Hippolytus. It focuses on the concept of *Adamas as the heavenly *Anthropos, divine model of humankind, and interprets myths from the pagan *mystery religions, principally that of *Attis, the castrated lover, as referring to a version of the *Gnostic myth in which three aspects of the Anthropos have descended on Jesus.

Nag Hammadi: Town on the west bank of the Nile in Upper *Egypt, about fifty miles northwest of Luxor.

Nag Hammadi codices: A collection of *codices (twelve separate books and a thirteenth inserted into one of the other books) discovered in a jar beneath a cliff near *Nag Hammadi in December 1945 by Muhammad Ali *Samman. The codices were put on sale by an antiquities dealer, but all except Codex I, which was purchased by the Jung Institute in 1951, were retained by the Egyptian government and eventually were restored and translated. All of the codices, which consist of papyrus pages bound in leather, now reside in the Cairo Museum. The entire library was first published in English translation in 1977, followed by revised editions in 1988 and 2007. All of the fifty-two *tractates in the codices are in *Coptic, but scholars believe they were originally composed in Greek. The contents of the Nag Hammadi codices are as follows:

Codex I (The Jung Codex)

1. *The Prayer of the Apostle Paul
2. *The Secret Book of James
3. *The Gospel of Truth
4. *The Treatise on the Resurrection
5. *The Tripartite Tractate

Codex II

1. *The Secret Book of John (long version)

2. *The Gospel of Thomas
3. *The Gospel of Philip
4. *The Nature of the Rulers
5. *On the Origin of the World
6. *The Exegesis on the Soul
7. *The Book of Thomas

Codex III

1. *The Secret Book of John (short version)
2. *The Holy Book of the Great Invisible Spirit (The Gospel of the Egyptians)
3. *Eugnostos the Blessed
4. *The Wisdom of Jesus Christ
5. *The Dialogue of the Savior

Codex IV

1. *The Secret Book of John (long version)
2. *The Holy Book of the Great Invisible Spirit (The Gospel of the Egyptians)

Codex V

1. *Eugnostos the Blessed
2. *The Revelation of Paul
3. *The First Revelation of James
4. *The Second Revelation of James
5. *The Revelation of Adam

Codex VI

1. *The Acts of Peter and the Twelve Apostles
2. *Thunder (Thunder: Perfect Mind)
3. *Authoritative Discourse
4. *The Concept of Our Great Power
5. *Plato's *Republic*, Extract (588A–589B)
6. *The Discourse on the Eighth and Ninth
7. *The Prayer of Thanksgiving
8. *Excerpt from the Perfect Discourse/Asclepius

Codex VII

1. *The Paraphrase of Shem
2. *The Second Discourse of the Great Seth
3. *The Revelation of Peter
4. *The Teachings of Silvanus
5. *The Three Steles of Seth

Codex VIII

1. *Zostrianos
2. *The Letter of Peter to Philip

Codex IX

1. *Melchizedek
2. *The Thought of Norea
3. *The Testimony of Truth

Codex X

1. *Marsanes

Codex XI

1. *The Interpretation of Knowledge
2. *A Valentinian Exposition with Valentinian Liturgical Readings
3. *Allogenes the Stranger
4. *Hypsiphrone

Codex XII

1. *The Sentences of Sextus
2. *The Gospel of Truth
3. Fragments

Codex XIII

1. *Three Forms of First Thought/Trimorphic Protennoia
2. *On the Origin of the World

Nasorean: Term for a *Mandaean priest.

Nature: In the *_Paraphrase of Shem_, a malign force that opposes humanity with disaster and destruction.

Nature of the Rulers: (NHC II, 4) The first chapters of Genesis are reinterpreted with the Jewish God being replaced by *Samael, "blind god." *Adam and *Eve are created in imitation of the *aeon *Incorruptibility by the *archons, who fashion the body, and the *demiurge, who breathes in the *soul. But Adam cannot rise until *spirit enters from the higher realm. The *female spirit abides firstly in Eve, then in the *serpent, who justly guides Adam and Eve to eat of the tree. *Cain and *Abel, murderer and victim, are born to Adam and Eve, but it is their third son, *Seth and their daughter, *Norea, who represent the future of humanity. The archons attempt to destroy humanity, but *Noah is told by the demiurge to build an ark; when Norea is not allowed to board, she destroys it. She then calls on God to protect her from rape by the archons and is helped by *Eleleth who grants Norea a revelation concerning the true story of creation. *Sabaoth is the son of *Yaldabaoth and supplants his father. The *Nature of the Rulers* ends with a brief account of a Gnostic apocalypse.

Nazara: An unusual spelling for Nazareth in Matthew 4:13 and Luke 4:16. In the *_Gospel of Philip_, Nazara is interpreted as meaning truth (without any reasonable etymology given), and hence *Jesus's title "the *Nazarene" also means truth.

Nazarene: An epithet for *Jesus used by the Pharisee Arimanios in the *_Secret Book of John_. In the *_Gospel of Philip_, the term *Nazarene* is explained as "he who reveals what is hidden," and as "the truth."

Nbat: (*Mandaic) A spirit of fertility and life often invoked in exorcisms, whose name appears constantly in all *Mandaean religious literature.

Nbu: The planet Mercury in *Mandaean myth. Nbu is sometimes linked to *Jesus, who is a false prophet and apostate in Mandaeanism.

Nebrith: In the *_Secret Book of John_, an angel who created the left thigh.

Nebro: A name for the *demiurge in the **Gospel of Judas*.

Nebroel/Nebruel: A demiurgic demon who in Manichaean myth, along with *Sakla, created the population of the world through masturbation and abortion. The spilled semen produced plants when it fell onto earth, but a sea monster when it fell into the sea. The aborted embryos became demons, which then ate the plants and turned into animals. Nebruel is also a great demon in the **Holy Book of the Great Invisible Spirit* who along with Sakla begot *angels.

negative theology: Conception of God as so transcending human thought that he can be described only negatively.

Nenentophni: In the **Secret Book of John*, a demon of grief, one of the four principle demons; the cause of jealousy, pain, distress, hardheartedness, anxiety, sorrow, and other similar qualities.

Neo-Gnosticism: A term used for the modern *Gnostic movement, including those churches associated with the *Gnostic Restoration. The term is generally disliked by contemporary Gnostics and is often used in a derogatory context.

Neoplatonism: A revival of *Plato's philosophy that began in the third century with *Plotinus and perhaps his teacher *Ammonius Saccas. Notable early Neoplatonists include *Porphyry, *Iamblichus, and *Proclus. Neoplatonism had much in common with Gnostic concepts, though the Neoplatonists *expressed their concerns philosophically, and myth was not as fundamental for them as it was for the *Gnostics. Neoplatonism had a complex *cosmology and emphasized direct spiritual experience, including the ascent of the *soul. Neoplatonists such as Plotinus and Porphyry were hostile to Gnostics and objected to the perceived *anticosmism of Gnosticism.

Neopythagoreanism: A first century AD revival of *Pythagoreanism that included Platonic and Aristotelian elements along with such influences as

*astrology and a mystical religious approach. *Apollonius of Tyana was a Neopythagorean, and the doctrine influenced Middle Platonists and Neoplatonists such as *Numenius and *Plotinus.

Nestorianism/Nestorians: A heretical *Christology, credited to Nestorius, Archbishop of Constantinople (ca. 386–ca. 451), which proposes that *Jesus had two essences, divine and human, and was both the *Logos or *Son of God and a human man. The *heresy was condemned at the First Council of Ephesus in 431 with the result that the Assyrian Church of the East broke away from the other Catholic churches. The Nestorian Church survives in *Syria, Iraq, and Iran.

Netsah/Netzach: Endurance, the seventh *sefirah of the *Tree of Life in *Kabbalah, balancing *Hod. The pair of Hod and Netsah are considered to be the source of prophecy.

New Testament: The second section of the Christian Bible, the first being the *Old Testament or *Hebrew Bible. The New Testament contains twenty-seven books: the four canonical Gospels, *Acts of the Apostles, the Pauline epistles, the general or catholic epistles, and Revelation. The very first attempt at a New Testament canon was that of *Marcion, which included only the **Evangelion* (Marcion's version of the *Gospel of Luke) and the **Apostolicon* (his selection of Pauline writings). The *canon of the New Testament took several centuries to be fully established, and other Christian works like the **Didache* and the **Shepherd of Hermas* were included in some early canons.

'Niania: (Mandaic "responses") *Mandaean prayers and psalms, particularly those found in the **Qolusta*, the Mandaean canonical prayerbook.

Nibareus: A name connected to the supreme Preexistent One in the **Three Steles of Seth*.

Nicetas: (twelfth century) *Bogomil bishop, probably from Constantinople, who led the first major gathering of *Cathars at *St. Félix de Caraman in 1167. He was also involved in Italian Cathar politics, where his influence proved divisive as the Italian Cathars split into two branches that based their doctrine on absolute *dualism or mitigated dualism, depending on the branch of the Bogomil Church that had given them the initiation of *consolamentum. *Simon, the Bogomil bishop from whom Nicetas had received the consolamentum, had been caught having *sex, invalidating his vows as a *Perfect, which led to Nicetas himself losing his status as a Perfect. Nothing is known of him after his involvement with the Italian Cathars.

Nicolaitans: A sect attacked in the *Revelation of John 2:6 and 2:15. According to Revelation, the Nicolaitans ate food sacrificed to pagan idols and committed fornication. Their founder was said to be *Nicolaus, one of the seven deacons in *Acts of the Apostles 6:5. According to *Irenaeus, they were libertine *Gnostics who taught that *Christ was not the son of the creator *God, but descended on *Jesus and left him before the crucifixion. Other church fathers also treat the Nicolaitans as libertines and credit a variety of Gnostic teachings to them.

Nicolaus: According to *Irenaeus, one of the seven deacons, “Nicolaus, a proselyte of *Antioch” ordained by the *apostles in Acts 6:5 and the founder of the Nicolaitan sect that was attacked in Revelation 2. *Pseudo-Tertullian added that Nicolaus taught a *Manichaean-like *cosmology in which Light and *Darkness were separate until the Darkness lusted after the Light and the *aeons and evil beings were produced. According to *Clement of Alexandria, Nicolaus recommended that his followers “abuse the flesh,” which probably refers to *asceticism, not *libertinism. Clement includes a story in which the apostles accused Nicolaus of jealousy, in response to which he offered his wife to them. Clement’s interpretation is that Nicolaus was capable of restraining his passions, but that his followers use the story as a justification for fornication. *Epiphanius attributes an entire developed Gnostic *cosmology to Nicolaus.

Nicotheos: Author of a Gnostic *tractate mentioned in passing by *Porphyry as being studied in the schools of *Aquilinus and *Adelphius; also refererred to as a prophet in the **Untitled Text*.

Nidbai: Along with *Silmai, one of two guardian spirits of running water for the *Mandaeans.

Nimrod: A name for *Azazi'il in the **Mother of Books*, from a hunter in Genesis.

Nine: The divine realm beyond the spheres of the planets and the fixed stars in the *Discourse on the Eighth and the Ninth*.

Nirvana: (Sanskrit, "extinguishing") In Buddhism and Hinduism, the state of ultimate transcendent liberation, used also in some Buddhist-influenced *Manichaean literature.

nisimta: Literally "soul" in *Mandaic, but referring to the highest, divine part of the human being, equivalent to *spirit in Gnostic tradition.

Noah: Biblical patriarch who saves his family and all the animals (in groups of two and seven) from the flood and receives a covenant from God, repopulating the earth through his sons Ham, *Shem, and Japheth (Gen. 5–9). In Gnostic texts Noah is portrayed either as an admirable figure or as a dupe of the *demiurge. In the **Revelation of Adam*, the off-spring of Noah represent the mass of humanity who worship the demiurge, in distinction to the seed of *Seth, who receive revelation from the true *God. But in the **Secret Book of John*, Noah is warned about the flood by *Forethought and those who listen to Noah are saved in a luminous *cloud. Noah was seen by the *Manichaeans as an *apostle of light, a predecessor to *Mani. See also *Deucalion.

nomina sacra: (Latin, "sacred names") Abbreviations of divine names or titles in early Greek and *Coptic Christian and Gnostic manuscripts. For

instance, *Jesus might be abbreviated to IS or IES with an overlining bar. Other words denoted as nomina sacra are *Christ, *God, Son, *Father, *Mary, Mother, Heaven, etc. Nomina sacra may have been used either as a shorthand or to emphasize the sacred meaning of a name.

Norea/Orea: Sister of *Seth and a divine feminine figure. Her name is based on *Naamah in Genesis. In the **Nature of the Rulers*, Norea is the fourth child of *Eve and the younger sister of Seth; she destroys the ark when *Noah prevents her from entering and, calling on God to protect her from the *archons who wish to seduce her, receives an extended revelation from the angel *Eleleth. *Epiphanius relates a somewhat similar story in his **Panarion*, in which Norea is identified with Pyrrha, the wife of the Greek Noah, *Deucalion. The **Thought of Norea* is a hymn to her, treating her as a *Sophia-like divine figure.

Nous: Greek, "mind," especially used in Gnosticism to refer to higher forms of mind, akin to *spirit. Sometimes Nous is a Gnostic *aeon: in one version of the *Gnostic myth, Nous begets *Logos and *Sophia. In the *Hermetica, Nous is a divine element that is available to humanity, but, unlike *body and *soul (which are given to every human) must be earned or acquired. In the *cosmology of *Basilides, one of the five *emanations from the *Father. According to the *Valentinian system in *Tertullian's **Against the Valentinians*, one of the *ogdoad, emanated from *Caen and *Akhana, who is paired in a *syzygy with *Aletheia.

Nousanios: In the **Three Forms of First Thought*, an *aeon of the first group of aeons.

Nouthan: A being associated with enthroning the recipient in the *Sethian *Five Seals baptismal rite in the **Three Forms of First Thought*.

number symbolism: In addition to *gematria using the Greek alphabet (for instance, for the name *Abraxas, which adds up to 365 in gematria), the *Gnostics used a wide variety of numerical symbolism. The *hebdomad of the seven planetary spheres the *ogdoad, and the *Sethian

triad of Great *Invisible Spirit, *Barbelo, and *Autogenes all lent themselves to numerical symbolism. But Markus the Magician made the greatest contribution to Gnostic numerology, creating a symbolism based on the numerical interpretation of the alphabet and dividing a total of thirty *aeons into the ogdoad (eight), *duodecad (*twelve), and *decad (ten), which could be used to interpret these numbers when they occurred in parables and other scripture.

Numenius: Second-century Neopythagorean and Platonist; his thought and interpretation of Genesis had similarities to that of the *Gnostics.

O



Oannes: Mesopotamian God of wisdom, part man, part fish.

Odeor: In the *_Secret Book of John_, an angel who animated the left shoulder joint. See *Ouerton.

Odes of Solomon: (100–200) A collection of odes or psalms written in *Syriac attributed to *Solomon and considered part of the *Pseudepigrapha. The odes have some Gnostic elements, and the Christian aspects may have been added later. They may be dated anywhere from the late first century to the early third century, but most readers agree they are among the most beautiful products of early Christian or Gnostic literature.

Odontuchos: Helper from the seven virgins of the light in the *_Books of Jeu_.

Odysseus: Hero of Homer's *Odyssey*, survivor of the Trojan War who wandered through many adventures before he was able to return to his home in Ithaca. In the *_Exegesis on the Soul_, a quotation from the *Odyssey* describing Odysseus weeping as he turns away from the deceptions of *Calypso and longs for his homeland is interpreted as referring to the *soul longing for *God.

ogdoad: (Greek, "group of eight") The eighth sphere, above the seven planetary spheres. The ogdoad may be considered to be the sphere of the fixed stars, but may also be associated with the home of *Sophia or the *demiurge, or in simpler cosmologies the home of the true *God. According to the *Valentinian system in *Tertullian's *_Against the_

Valentinians, the *ogdoad* is a term for the first eight *aeons: *Bythos and *Sige, *Caen and *Akhana, *Nous and *Aletheia, *Sermo and *Vita.

Ohrmuzd I: (d. 274) King of Babylon, successor to Shapur I. Ohrmuzd was sympathetic to *Mani, but his reign was brief; he died a year after his succession to the throne.

Old Testament: The first and largest of the two sections of the Christian Bible. The term derives from the Christian view that the covenant *God had with the Jews had been superseded by the new covenant God established with Christians through *Christ. The more accurate and less prejudicial term *Hebrew Bible* is now preferred. See *Hebrew Bible.

Oliba, Bernard: (d. 1276) The last *Cathar bishop of Toulouse, who was sheltered in *Sirmione.

Oliver of Termes: (1200–1274) Co-lord of *Quéribus. He sheltered *Cathars against the crusaders but was forced to betray *Chabert, his co-lord, to the crusaders. After Chabert had been captured, Oliver managed to negotiate with the *Inquisition to save Chabert's life.

Olivet: Mountain range east of Jerusalem, also known as the Mount of Olives, where *Jesus is said to have taught in the canonical Gospels. It is also explicitly mentioned in the **Letter of Peter to Philip* as the place where the disciples used to gather with Jesus. At the foot of Olivet was the Garden of Gethsemane.

Olivier: A *Cathar *Perfect who led the debate between Cathars and Catholics in *Lombers in 1165.

Olmis: In **Zostrianos*, an *aeon, the consort of *Solmis.

Olses: In the **Holy Book of the Great Invisible Spirit*, an *aeon stationed over the sunrise and associated with *baptism.

On Friends: A lost sermon by *Valentinus that survives only in a brief quotation by *Clement of Alexandria. It explains that the truth can also be found in pagan writings because they are utterances that come from the heart.

On Righteousness: (also known as *On Justice*) A lost work by *Epiphanes that exists only in quotation by *Clement of Alexandria. It argues for a form of communism based on a Gnostic worldview. The light of the sun and the bounties of the earth are not naturally owned by anyone, states Epiphanes, and it is only human beings who have invented ownership and law, which are obstacles to righteousness.

On the Attached Soul: A lost writing of *Isidore, son of *Basilides, quoted by *Clement of Alexandria, which discusses the notion that the passions of the *soul are caused by attachments that themselves have a metaphysical nature.

On the Origin of the World: (NHC II,5; NHC XIII,2; Brit Lib. Or 4926[1]; late third century) *On the Origin of the World* passes over the usual detailed *cosmogony of the *pleroma and *aeons and focuses instead on the role of *Yaldabaoth and his creations. Yaldabaoth is convinced he is the only God. *Sophia flowed from *Pistis, who as both Pistis and *Pistis Sophia has a role in neutralizing the influence of Yaldabaoth. *On the Origin of the World* spends much time on the stages of the creation of the world and of *Adam and *Eve. Humanity is seen as the worm that emerges reborn from the burned *phoenix. *On the Origin of the World* refers to many lost and otherwise unknown Gnostic and *magic sources.

On the Passage of the Soul through the Archons of the Midst: A Gnostic fragment in the *Bruce Codex that recounts the ascent of the *soul beyond the *archons.

On the Real Logos: A work by the pagan philosopher *Celsus, preserved only in refutation by *Origen.

On the Three Natures: A lost work of *Valentinus that discusses the Trinity of *Father, *Son, and *Holy Spirit as *hypostases, surviving only in quotation by *Pseudo-Anthimus of Nicomedia in his *On the Holy Church*. It may be the first treatise to refer to the doctrine of the Trinity, later adopted by orthodoxy.

One Who Is: An identifier of *God in several Gnostic texts, including the **First Revelation of James*, **Eugnostos the Blessed*, and the **Wisdom of Jesus *Christ*.

One, The: A name for the true and ultimate *God or *Absolute used by *Gnostics, in the *Hermetica, and by Neoplatonists. The One is a unity and self-sufficient, in contrast to the multiplicity of the universe and of the physical creation in particular.

Onoel: In the *Ophite diagram described by *Origen, the ass-shaped seventh angel, also known as *Thartharaoth.

Onorthochrasaei: In the **Secret Book of John*, matter, mother of the four demons who rule over heat, cold, dryness, and moisture.

Ontonios: Helper from the seven virgins of the light in the **Books of Jeu*.

Opakis: Helper from the seven virgins of the light in the **Books of Jeu*.

Ophite diagram: (second century) In **Contra Celsum*, *Origen describes diagrams produced by the Ophite *Gnostics. Descriptions are given by Origen and by his source, *Celsus. The descriptions of the diagrams are difficult to reconcile, and there may have been two separate diagrams. The diagram described by Celsus, consisted of “ten [or seven] separate circles, circumscribed by one circle that is said to be the world-soul and is called Leviathan. The diagram is divided by a thick black line, which is called *Gehenna, or in Greek *Tartarus.” Around the diagram were drawings and labels of *archons, *angels, and other significant cosmological figures. In

Origen's version, there is a "greater and the smaller circle. On their diameters is inscribed *_Father_ and _Son_. Between the greater, in which the smaller lies, and another circle, consisting of two circles, the outer yellow and the inner dark blue, is the barrier, shaped like a two-edged axe. Above it is a small circle, smaller than the larger of those already mentioned, with _love_ written on it. Below it is another with the word _life_. In the second circle, combining and circumscribing the other two circles as well as another rhomboid shape, is written _Foreknowledge of Wisdom_, and above their common intersection is a circle in which is written _knowledge_, and below, another in which is written _understanding_."

Ophites/Ophians: (Greek _ophis_, "serpent") A Gnostic group connected to the *Cainites by *Clement of Alexandria and *Hippolytus. The Ophites were a Gnostic sect who, like the *Naasenes, were said to have revered the *serpent as the *revealer of *gnosis. According to *Epiphanius, who is often not a reliable witness, Ophites kept a snake in a basket, which crawled out onto the table among the pieces of bread during Ophite rituals. *Celsus and *Origen describe a complicated diagram known as the *Ophite diagram that expressed many aspects of the sect's mythology and *cosmology. Some magic *gems exist that include pictures of snakes and lists of Gnostic deities akin to those in the diagram. Similar ideas may be found in the *Nag Hammadi texts *_On the Origin of the World_ and the *_Nature of the Rulers_. According to *Theodore bar Konai, small groups of Ophites still existed at the end of the eighth century in *Syria.

Optaon: Name connected to the supreme Preexistent One in the *_Three Steles of Seth_ and *_Allogenes_.

Oraios: In the *_On the Origin of the World_, one of the seven androgynous *archons of *Chaos; his feminine name is _Wealth_.

oral tradition: The method of transmitting knowledge by memory and spoken teaching rather than by writing. Examples of oral tradition include the sayings of *Jesus, particularly as found in the *_Gospel of Thomas_, or the rabbinical lore found in the *Mishnah.

Orea: See *Norea.

Oriel: See *Oroiael.

Origen: (ca. 185–253/254) A church father and voluminous writer who was said to have been born in *Egypt, where he was raised a Christian but also received a typical pagan Greek education. He taught in *Alexandria at the *Catechetical School of Alexandria, where *Clement of Alexandria had taught. According to one tradition, Origen castrated himself after reading Matthew 19:12, "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." Origen wrote commentaries on each book in the Bible, and in his *Commentary on John* he reproduces and argues with extracts from *Heracleon's *Valentinian *Commentary on John*. Like Clement of Alexandria, Origen was a Christian Platonist and placed much emphasis on the allegorical interpretation of scripture. Due to political conflicts with Bishop Demetrius of Alexandria, he relocated to Caesarea Maritima where he was dead within two years after being tortured during a *persecution. In the sixth century Origen was declared a *heretic due to the more extreme views of his later followers.

Orimenios: In **Allogenes* and **Zostrianos*, an *aeon of the second power.

Ormaoth: In the **Secret Book of John*, an angel who created the right leg.

Oroiael: Second of the four *luminaries in *Sethian literature, particularly the **Secret Book of John*, **Zostrianos*, and the **Holy Book of the Great Invisible Spirit*. Oroiael is named as a power and seer of truth and associated with *Gabriel; in the **Three Forms of First Thought*, an *aeon who is part of the second group of aeons. Seth dwells within Oroiael.

Oroorrothos: In the **Secret Book of John*, a demon who is lord over heat.

Orpheus: Mythical poet, son of the Thracian river god Oiagros and the Muse Calliope, founder of the Orphic mysteries. When his wife Eurydice died of a snakebite, he sang and played so movingly that he was allowed by *Hades and *Persephone to bring her back from the dead, on the condition that he did not look back at her before they had ascended from the underworld; but Orpheus looked back, and Eurydice was lost.

Orphism: The mysteries of *Orpheus. Orphic religion included ascetic elements and a belief in the transmigration of souls. Orphic myth centers on Dionysus/Zagreus, the son of *Zeus and *Persephone who is murdered by the Titans and boiled. Zeus destroyed the Titans with a thunderbolt, and *Hermes rescued Zagreus's heart, but the ashes of the Titans and Dionysus from which humanity was formed were mixed. Thus, the human *soul contains a spark from Dionysus and is immortal, but the body is from the Titans and imprisons the soul. Some scholars have seen Orphism as a predecessor of Gnosticism, without necessarily admitting any direct historical influence.

Osei: In the **Paraphrase of Shem*, a divine being who is the *elect of the Light, the eye of heaven.

Osiris: Egyptian god of the underworld, husband of *Isis, father of Horus, subject of the mysteries of Isis and Osiris.

Oudidi: In the **Secret Book of John*, an *angel who animated the right hand.

Ouerton: In the **Secret Book of John*, an *angel who animated the left shoulder.

Oummaa: In the **Secret Book of John*, an *angel who governs the imagination.

Ouriel: Another spelling for the angel *Uriel.

Ousiarch: Name of a planetary *archon in the *Hermetica.

Oxyrhynchus: City in Upper *Egypt, about 160 km south-southwest of Cairo. The ancient rubbish heaps of the city were first excavated in 1896 by two British archaeologists, Bernard Grenfell and Arthur Hunt, who discovered a huge collection of papyrus texts dating from the time of the Ptolemaic and Roman periods. Many of the papyri were legal or public documents, but the hoard included the oldest fragments of the **Gospel of Thomas* and of other known and unknown gospels.

Oxyrhynchus 840 Gospel: (110–160) A single miniature leaf from a lost and unnamed gospel, found at *Oxyrhynchus. Criticized by a Pharisee for not performing the correct ritual washing in the Jerusalem *Temple, *Jesus responds with a series of woes to those who are blind, who only wash the outer skin, etc.

Oxyrhynchus 1224 Gospel*:* Damaged papyrus fragments found at *Oxyrhynchus containing sections of an unknown gospel, including snatches of a dialogue between *Jesus and the scribes and Pharisees and sayings of Jesus. The papyrus is third or fourth century, but the gospel was probably from the second century.

P



Pachomius: (ca. 292–348) Founder of Christian cenobitic, or communal, monasticism. Pachomius was born a pagan in Thebes, *Egypt, and was baptized in 314 after experiencing kindness from Christians while he was in the Roman army. He became a hermit but began to develop communities for monks after he was said to have heard a voice directing him to do so. By the time of his death Egypt was said to have three thousand monasteries. A *Pachomian monastery near *Nag Hammadi may have been the source of the Nag Hammadi library.

paganism: (Latin *paganus*, "country dweller," "rustic") Religious beliefs outside of the Abrahamic religions, Judaism, Christianity, and Islam; more specifically, the religions of the classical world or indigenous religions or folk religion. Whether there was ever a pagan form of Gnosticism is arguable, although the Hermetica may qualify. The *Nag Hammadi text **Thunder* is perhaps a form of pagan Gnosticism; the speaker says she is "the wisdom of the Greeks and the *Gnosis of the Barbarians."

Pagels, Elaine: (1943–) Gnostic expert and Harrington Spear Paine Professor of Religion at Princeton University. Pagels worked on the team that translated the *Nag Hammadi library, and her book *The Gnostic Gospels* (1979) was the first to popularize the Nag Hammadi texts and introduced Gnosticism to a new generation. Pagels particularly emphasizes the multiplicity of early Christianity and the more egalitarian attitude to women found in Gnosticism in comparison to Catholic Christianity. Her other books include *The Johannine Gospel in Gnostic Exegesis: Heracleon's Commentary on John* (1973), *The Gnostic Paul: Gnostic Exegesis of the Pauline Letters* (1975), *Adam, Eve and the Serpent*

(1988), *The Origin of Satan* (1995), *Beyond Belief: The Secret Gospel of Thomas* (2003), and, with Karen L. King, *Reading Judas: The Gospel of Judas and the Shaping of Christianity* (2007).

Pagès, William/Guillaume: (d. 1284) A *Cathar *Perfect who continued to preach and practice Catharism in Lombardy after the fall of *Montségur and *Quéribus.

palimpsest: (Greek, "scrape again") A parchment manuscript in which the ink has been scraped off to give a clean page that can be reused for another text.

Panarion: (374/375) (Greek, "medicine chest"; also known as *Adversus Haereses*, "*Against Heresies") Heresiological work by *Epiphanius of Salamis that lists eighty different heresies from the time of *Adam onward, including Gnostic and other early heterodox Christian movements.

panentheism: (Greek, "everything in God") The concept that *God is both immanent in all things and also transcendent. In panentheism, the material world is filled with God, and God is in all things, as with *immanence, yet this is only a small part of the entirety of God; hence, god as a whole is also *transcendent. Some forms of Gnosticism may arguably be panentheistic, as sparks of the transcendent God are contained in all matter.

panpsychism: (Greek, "soul in everything") The philosophical view that *soul, or in modern terms, consciousness, is a quality of everything in the universe, from great to small.

Pantaenus: (d. ca. AD 200) Alexandrian Christian who was head of the *Catechetical School of Alexandria. He reportedly had a strong Platonic influence and was said to be the teacher of *Clement of Alexandria.

pantheism: Belief that everything is *God and God is in everything.

Papa Nicetas: See *Nicetas.

papal bull: A legal document issued under the authority of the pope.

Papas: (Greek, "Daddy") A name connected to the mysteries of *Attis and the Great Mother and found in the **Naasene Sermon*.

Papias: (second century) Early Christian leader who may have been Bishop of Hierapolis in what is modern Turkey. His lost work *Interpretations of the Sayings of the Lord* filled five books and was thought to have contained many sayings of *Jesus collected from early oral sources.

Paraclete/Paraklete: (Greek *parakletos*, "comforter," "consoler," "advocate") In the *Gospel of John, the Paraclete, often translated as "comforter," "advocate," or "helper," which may be interpreted variously as *Jesus interceding or as the *Holy Spirit. *Mani was understood to be the Paraclete in *Manichaeanism. The *Cathar *consolamentum rite involved the Gospel of John being placed on the head of the initiate, and the Paraclete or *Holy Spirit was believed to descend into the newly initiated *Perfect.

Paracletos: (Greek, "comforter") According to the *Valentinian system described in *Tertullian's **Against the Valentinians*, an *aeon emanated from *Anthropos and *Ecclesia, who is paired in a *syzygy with *Pistis.

Paraphrase of Shem: (NHC VII,1; third century) A revelation given by *Derdekeas to *Shem the son of *Noah. This long work covers the relationship among Light, *Darkness, and the Spirit, which lies between the two poles. An elaborate *cosmology follows in which the *Savior has an important role. The history of the worlds is given, including the flood, the destruction of *Sodom and Gomorrah, and the appearance and

crucifixion of the Savior. This retelling of the creation and development of humanity involves graphic sexual imagery. The author appears to draw on both Sethian and *Valentinian traditions but adds a strong *dualism between Light and Darkness.

Paraplex: Female *archon in the **Books of Jeu*.

Pastor of Hermas: See **Shepherd of Hermas*.

Patarenes: (Milanese, “ragpickers”) Name for the *Cathars used in Italy and Bosnia.

Pataria: (Milanese, “rag pickers”) A group of eleventh- and twelfth-century Italian Catholic priests in favor of church reform. Their name was adapted to refer to the Italian *Cathars, and the reforming influence of the Pataria helped to establish Cathars in Northern Italy.

Patricas: (“Paternal”) According to the *Valentinian system in *Tertullian’s **Against the Valentinians*, an *aeon emanated from *Anthropos and *Ecclesia, who is paired in a *syzygy with *Elpis.

Patripassionism: The Christological view that *God the *Father suffered on the cross himself. See *modalism.

Pattak: (third century) Father of the prophet *Mani.

Paul: (ca. AD 5–67) The “apostle to the gentiles” and author of the undisputed Pauline epistles *Galatians, *Romans, 1 and 2 *Corinthians, 1 *Thessalonians, *Philippians, and *Philemon. Paul was greatly admired by the *Valentinians, who called him the “great apostle,” and *Valentinus himself claimed a spiritual lineage that went back to Paul via *Theudas. *Marcion based his own teaching on the letters of Paul and the *Gospel of Luke. Paul’s own relationship to Gnosticism or *proto-Gnostic ideas is difficult to determine. On the one hand, his mystical *Christology had

much in common with Gnosticism, and his contrasting of the message of *Christ with the Jewish scriptures may have inspired *Gnostics, and certainly Marcion, to identify the Jewish God with the *demiurge. But on the other hand, Paul considered the saving power of Christ to be fundamental and in 1 Corinthians 13 he extols faith, hope, and love over knowledge and spiritual powers. Whether we may consider Paul himself a Gnostic is arguable, but it is certain that the Valentinians considered him as such.

Paulicians/Paulicianism: Early medieval sect that may represent a historical link in the chain of *dualism between the *Manichaeans and the *Bogomils. The origin of Paulicianism is traced either to a Manichaean woman, *Callinice, or to *Constantine of Mananalis, the first Paulician **didaskalos* (teacher). The Paulicians spread through *Armenia and Asia Minor and were resettled in *Thrace (in present-day Bulgaria). The last Paulician was said to have been converted to Catholicism in Bulgaria in the seventeenth century.

The Paulicians were absolute *dualists, believing in two principles, good and evil, light and night, and thought that the Devil was the creator of this world. They were also *docetists and believed that *Mary had no part in the character of *Jesus, that he descended into her and was brought out in childbirth, going through her “as if through a pipe” without his spiritual quality touching her in any way. The Paulicians themselves were claimed to have rejected marriage.

The Paulicians also rejected the Mosaic law and the *Old Testament, and they did not believe in the transubstantiation of the host during the Eucharist but read the bread and wine allegorically as referring to the two sets of scripture important to them, the Gospels and the letters of the apostle *Paul. *Baptism was interpreted symbolically and not practiced. Their *New Testament was the same as the Catholic canon, except that they rejected the Petrine epistles, seeing *Peter as a false apostle who was responsible for the success of what they saw as the false Catholic Church; later they seem to have stripped the canon down to the Gospels and Paul.

pearl: A symbol of the *spirit or highest *soul in Gnostic and other scripture. The parable of the pearl in the **Gospel of Thomas* 109 and Matthew 13:45–46 compares the kingdom of heaven to a merchant who sells everything to buy the single pearl. In the **Acts of Peter and the Twelve Apostles*, *Lithargoel, who is revealed to be *Jesus, is a pearl merchant. In the **Hymn of the Pearl*, the loss and recovery of the pearl is equated with the prince's exile from and return to his native country and his wearing of the robe of glory. In the **Gospel of Philip*, the pearl, which retains its innate value whether it is cast into mud or anointed, is compared to the sons of God.

Pedro II: (1174–1213) King of Aragon and Barcelona, who was a Catholic yet sided with the *Languedoc against the crusaders.

Peine, William: *Cathar *Believer who betrayed some Cathars of the *Autier Revival to the *Inquisition when they would not pay off the debts he had accrued while in prison. His confession to the Inquisition eventually resulted in the great majority of the Cathars of the Autier Revival being burned by the Inquisition.

Pelagianism/semi-Pelagianism: The *heresy based on the teachings of *Pelagius, condemned in the *Council of Carthage in 418. Pelagians believed that there was no original *sin and that human beings had free will to choose between good and evil without needing divine help; the crucifixion of *Jesus therefore has no salvatory significance.

Pelagius: (ca. 360–ca. 435) An influential British monk who taught against the concept of original *sin.

Pentateuch: (Greek, "five scroll cases") A Christian term for the *Torah, the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Peratae/Perates: Gnostic group mentioned by *Clement of Alexandria and *Hippolytus. According to Hippolytus, their name derives from the

Greek word *perasai*, “move beyond,” because they strove to move beyond the realm of corruption. The myth of the Peratae involved a divine origin from which came three divisions, the Perfect *God, the Self-begotten, and the Begotten. *Jesus *Christ has all three natures and descends to restore all the souls from the Begotten, the lowest of the three divisions. The *serpent had an important role as a *savior figure for the Peratae, who share common ground with the *Ophites, even to the extent of both claiming a common founder, *Euphrates.

perennial philosophy: A term coined by Gottfried Leibniz in the eighteenth century and popularized by Aldous Huxley in his 1944 book of the same name. It is generally used to designate the mystical tradition behind all religion but tends to focus specifically on a nondualistic spirituality and the Platonic legacy.

Perfect Discourse: The Greek original of the Hermetic text **Excerpt from the Perfect Discourse* or *Asclepius* in NHC VI,8.

Perfect/Parfait: *Cathars and *Bogomils who were fully committed to their churches and had received the *consolamentum, which they could administer to **Credentes* or *Believers, especially when the latter were dying. They wore black robes and were subject to a variety of purity restrictions, including sexual abstinence and the avoidance of red meat. The Perfect were seen as being in their last cycle of *reincarnation and would receive *salvation at death.

pericope: (Greek, “a cutting off”) A literary unit of writing, particularly a miracle story, an *apothegm, or a saying in the Gospels.

persecution: *Gnostics of various persuasions have suffered persecution throughout the centuries. During the general early persecution of Christians, the pagan persecutors did not distinguish between the various branches of Christianity, but most Gnostics did not place any value on martyrdom. After the triumph of orthodoxy, Gnostics were persecuted by orthodox Christians—for instance, in the fourth century a *Valentinian

church at *Callinicum in Mesopotamia was destroyed by Christian monks. The most sustained persecution of Gnostics was the *Inquisition and the *Albigensian Crusade, which eventually eliminated the *Cathars from the *Languedoc. *Mandaeans have seen persecution throughout their long history, most recently in Iraq, where they have been attacked as a minority ethnic and religious group.

Persephone: Greek goddess, daughter of *Zeus and Demeter, wife of Pluto; equivalent to *Kore.

Peshitta: (*Syriac, "common," "Vulgate") An early *Syriac Bible consisting of a translation into Syriac of the Jewish Scriptures and a twenty-two-book *New Testament that does not include 2 Peter, 2 John, 3 John, *Jude, or Revelation.

Pessinus: Town in *Phrygia in Asia Minor where the mysteries of *Kybele and *Attis were centered.

Peter: One of the *twelve *apostles, often seen as their leader. In the canonical Gospels, Peter has an ambiguous role, clearly being seen as the leader of the apostles, but nonetheless denying *Jesus. For the *Gnostics, Peter often personified the Catholic Church and is often in contention with disciples favored by Gnostics, such as *Thomas or *Mary Magdalene.

Peter of Castelnau: (d. 1208) Cistercian monk who visited the *Languedoc as the papal legate. As he began his journey back to Rome, he was murdered by an unknown assassin, prompting the launch of the *Albigensian Crusade.

Peter of Florence: (thirteenth century) Leader of the absolute *dualist branch of Italian *Cathars.

Peter of les-Vaux-de-Cernay: (twelfth–thirteenth centuries) Author of **Historia Albigensis*.

Peter of Sicily: Ninth-century Byzantine author who wrote about the *Paulicians in his *Sermons* and *Useful History, Refutation and Overthrowing of the Void and Idle Heresy of the Manichaeans a.k.a Paulicians*.

Peter of Verona: (d. 1252) Also known as Saint Peter Martyr. A former *Cathar who became a Catholic *Inquisitor. He was murdered by assassins probably hired by Italian Cathars and upon his death was immediately canonized by Pope Innocent IV.

Peter Raymond of Saint-Papoul: *Cathar *Perfect who was part of the fourteenth-century revival under Peter *Autier.

Peter Roger: *Cathar *Believer who became joint lord of *Montségur with *Raymond of Pereille. Peter Roger was unusually warlike for a Cathar and defended Montségur against the Catholics until the extended siege forced him to surrender.

Peter the Gnostic: Priest from fourth-century Palestine who traveled to Arabia after he was said to have been excommunicated from the Catholic Church for his heretical—presumably Gnostic—views. Returning quietly to Palestine, he became a hermit and was not pestered by the church until *Epiphanius realized he was the same Peter who had been excommunicated. Epiphanius had him expelled from the church, but Peter continued to live as a hermit, although he still received visitors. One of these was *Eutaktos from *Armenia, who was impressed with Peter's Gnostic teaching and spread it to Armenia on his return.

Petracius: Bishop from the *Bogomil Church of Bulgaria, who alleged that Simon, Bishop of *Drugunthia, had broken his vows as a *Perfect.

Peyrat, Napoléon: Nineteenth-century priest from the *Languedoc who wrote the *Histoire des Albigeois* (History of the Albigensians), a long and romantic account of the *Cathars. Peyrat was sure that Cathar treasure must have survived in the Languedoc.

Phaidros: Helper from the seven virgins of the light in the *_Books of Jeu_.

Phainops: (Greek, "radiant-faced") Brother of *Hypsiphrone the virgin in the *Nag Hammadi text *_Hypsiphrone_.

Phaionios: In the *_Three Forms of First Thought_, an *aeon of the second group of aeons.

Phaleris: In *_Zostrianos_, an *aeon, one of the myriads.

Phalses: In *_Zostrianos_, an *aeon, one of the myriads.

Phaneroseis: ("Revelations" or "Manifestations") A lost book by the Marcionite *Apelles relating the prophetic speech of his friend, the prophetess *Philumene.

Phantasiasm: An extreme variety of *docetism that believed *Christ's body to be purely spiritual, with no material properties.

Pharaoth: An angel of *Eden in *Justin's *_Baruch_.

Phariel: A being associated with the *Sethian *Five Seals baptismal rite in the *_Three Forms of First Thought_.

Pharisatha: (*Syriac, "broken bread" or "that which is spread out") Used as a pun in the *_Gospel of Philip_ to show that the Eucharist is equivalent to *Jesus, as the bread is broken in the Eucharist and Jesus was "spread out" on the cross.

Phibionites: (third century) Syrian *Borborite Gnostic sect, specified by *Epiphanius as the sect that consumed menstrual blood and semen.

Phikna: In the **Secret Book of John*, an angel who created the toes of the left foot.

Philemon, Epistle to: Shortest of the seven undisputed letters of *Paul, addressed to the slave owner Philemon. It attempts a reconciliation between Philemon and his slave Onesimus.

Philip: One of the *twelve *apostles, Philip appears in the list of the twelve disciples in Mark, *Matthew, and Luke, but only in the *Gospel of John does he receive specific mention. According to *John, Philip was from Bethsaida, as were the brothers *Andrew and *Peter. Philip the apostle may be the same person as Philip the Deacon/Evangelist in Acts who converted *Simon Magus to Christianity. A branch of Christianity may have been associated with Philip, as he is appealed to in the **Gospel of Philip* and the *Acts of Philip*.

Philip Augustus: (1165–1223) King of *France whose barons were the primary leaders in the *Albigensian Crusade.

Philip d'Ayarac: A *Cathar *Perfect who received the *consolamentum during the *Autier Revival and passed on the consolamentum to William *Bélibaste, the last *Perfect in the *Languedoc.

Philippians, Epistle to the: One of the seven authentic Pauline letters, which may consist of three separate letters of *Paul, even though it is quite brief. Passages from Philippians were interpreted by the *Valentinian *Theodotus.

Philo of Alexandria: (ca. 20 BC–AD 50) Hellenistic Jewish philosopher from *Alexandria who merged Platonic theory with Jewish religion through a process of *allegory. His extensive writings interpret Jewish law and scripture from a variety of Platonic viewpoints. Philo also wrote the *Embassy to Gaius* in AD 40, complaining to the Roman emperor Caligula about the way Jews were being treated. Philo's works influenced Christianity and Gnosticism. His allegorical techniques were developed

extensively by the *Valentinians and Christian Platonists such as *Clement of Alexandria and *Origen, and his appropriation of the *Logos concept to a Jewish worldview was similarly influential.

Philocomus/Philokomos: Third-century Gnostic writer mentioned briefly by Porphyry (*Life of Plotinus*) in conjunction with *Demostratus and Alexander as a source of the *Valentinian teaching spread in the Neoplatonist school by *Adelphius and *Aquilinus.

Philokalia: (Greek *philokalein*, "love of the beautiful") A compilation of texts written from the fourth to the fifteenth centuries by the fathers of the Eastern Orthodox tradition, compiled in the eighteenth century by St. Nikodemos of the Holy Mountain of Athos and St. Makarios of Corinth. Among the many themes of the *Philokalia* are prayer and the *hesychastic tradition.

Philumene: (ca. 150) A prophetess and friend of *Apelles the Marcionite whose revelatory sayings were included in the lost work **Phaneroseis* ("Revelations" or "Manifestations").

Phiouthrom: In the **Secret Book of John*, an angel who created the right foot.

Phloxopha: In the **Secret Book of John*, a demon who is lord over heat.

Phneme/Phnene: In the **Secret Book of John*, an angel who created the left ankle (knee in earlier translations).

Phnouth: In the **Secret Book of John*, an angel who created the left hip.

phoenix: Mythical bird that dies in fire and rises from its own ashes, a common image in *alchemy. In **On the Origin of the World*, Sophia *Zoe sends the phoenix into the world of the *archons as an image to remind them of the wrong done to *Adam.

Phorbea: In the *_Paraphrase of Shem_, Phorbea and *Chloerga are demons (their names are said to be meaningless) who will cause floods and govern the world with their evil teachings.

Phosilampes: Gnostic prophet quoted in the *_Untitled Text_.

Phronesis: (Greek, "prudence") In the *cosmology of *Basilides, one of the five *emanations from the *Father; an epithet for *Eleleth in the *_Nature of the Rulers_.

Phrygia: Area in Anatolia where the mysteries of *Kybele and *Attis originated and where the Christian *heresy of *Montanism arose.

Phthave: In the *_Secret Book of John_, an angel who created the navel.

Pico della Mirandola, Giovanni: (1463–1494) Italian Renaissance Neoplatonic philosopher who was the first Christian scholar to seriously study the *Kabbalah and incorporated elements of *alchemy in his philosophy. Although he was imprisoned by the *Inquisition for *heresy in 1488, he was released; his religious belief was essentially orthodox, and he eventually gave away his worldly possessions with the intention of becoming a monk.

Pieusse: Site of a *Cathar gathering in 1226.

Pigeradamas: (etymology of *piger* uncertain; see *Adamas) In the *_Secret Book of John_, the perfect human, named by the Virgin Spirit, anointed by *Harmozel, and abiding with *Autogenes; father of the *aeon *Seth. In the *_Three Steles of Seth_, the heavenly *Adam, father of *Seth, son of *Autogenes the self-generated. Pigeradamas is both *male and *female.

pihta: *Mandaean sacramental bread.

Pimander: An older version of the name *Poimandres.

Piphles: Name used by *Eckbert of Schönau for the *dualist *heretics in Flanders.

Pisandraptes/Pisandrioptes: In the **Secret Book of John*, an angel who animated the chest.

Pistis: (Greek, "faith") According to the *Valentinian system in *Tertullian's **Against the Valentinians*, an *aeon emanated from *Anthropos and *Ecclesia, paired in a *syzygy with Paracletos. In some texts, Pistis and *Sophia are combined into a single character. In the **Paraphrase of Shem*, Pistis is a light granted to the Mind by the *Savior to rescue the Mind from *Darkness.

Pistis Sophia: (Greek, "faith," "wisdom") A variation on the divine feminine figure of *Sophia. In **On the Origin of the World*, Sophia is the daughter of Pistis, and the two are referred to indiscriminately as Pistis Sophia; she is responsible for the organization of the material world and the formation of *Yaldabaoth. In the **Sophia of Jesus *Christ*, Pistis Sophia is the consort of the *Savior.

Pistis Sophia: (200–300) Making up the entire contents of the *Askew Codex, *Pistis Sophia* is a massive and repetitive compendium of Gnostic material presented as a post-resurrection dialog between *Jesus and his disciples, particularly *Mary Magdalene. In an important passage that gives the text its name, Jesus discovers the fallen *aeon *Pistis *Sophia, who repents to Jesus in a series of speeches. *Pistis Sophia* has affinities with several branches of Gnosticism.

place: (Greek, *topos*) A technical term in Gnosticism and Platonism referring to the divine realm or place of *God.

placenta (afterbirth): In the **Paraphrase of Shem*, the evil force of *Nature is divided into four parts: *hymen, placenta, *power, and *water. The placenta is described as a *cloud of silence and a majestic and raging

fire. In the *_Treatise on the Resurrection_, old age is described as the *afterbirth of the body.

Plato: (ca. 428–ca. 348 BC) The most influential philosopher in the ancient world and in *late antiquity. Plato founded his famous Academy in Athens and wrote several dialogues, in most of which his teacher Socrates leads the discussion. His *Timaeus* had a strong influence on Gnosticism, as it was the first text to propose that the world was created by a creator god known as the *demiourgos* ("craftsman") or *demiurge, and Platonic views of *cosmology and the *soul had an equally strong influence on the *Gnostics. The Gnostics would diverge from Plato's teaching on a number of points, including the nature of the demiurge (whom Plato considered to be all good).

Plato's *Republic*: (NHC VI,5) A loose *Coptic translation of a brief extract from the *Republic*, Plato's examination of the ideal society, is found in *Nag Hammadi Codex VI. The extract from Book 9 concerns the *soul seen as a many-headed beast, a lion and a man.

pleroma: (Greek, "fullness") The divine realm of the *aeons; the spiritual world beyond the created material world. The notion of a pleroma filled with beings that have emanated from the ultimate *God is fundamental to much of Gnostic *cosmology.

Plesithea: An angel in the *_Holy Book of the Great Invisible Spirit_, called mother of the *angels, mother of the lights, virgin with four breasts.

Plotinus: (205–270) Founder of Neoplatonism, Alexandrian who taught mainly in Rome. For his teachings, see *Neoplatonism. Plotinus had several strong spiritual experiences. He was familiar with Gnostic ideas and writings but was hostile to what he perceived as their *anticosmism. His writings are collected in the *_Enneads_, compiled by his pupil *Porphyry, who also wrote his biography.

pneuma: See *spirit.

pneumatics: Those on the level of the *spirit. The *Valentinians distinguished between *hylics (or choices), *psychics, and pneumatics, who were typified by *body, *soul, and spirit respectively. Pneumatics were *Gnostics and were considered to have been saved and redeemed.

pneumatology: Study of the experiences and doctrines of the *spirit.

Poditanios: Helper from the seven virgins of the light in the **Books of Jeu*.

Poimael: In the **Holy Book of the Great Invisible Spirit*, the incorruptible human. The name suggests some relationship to *Poimandres and may indicate some Hermetic influence on the text.

Poimandres: (1) A figure in the **Corpus Hermeticum* 1 who teaches *Hermes Trismegistus. Poimandres is the *Nous of the Supreme. The derivation of *Poimandres* is uncertain: the more popular derivation interprets the name as "shepherd of men" from a Greek original, but others prefer *Coptic origin in *p-eime-n-re*, "the knowledge of Re" (the Egyptian sun god. (2) A title for *Corpus Hermeticum* 1, a dialog in which Poimandres, the Nous of the Supreme, teaches Hermes Trismegistus in a vision. A good *demiurge is said to have created the cosmos; humans are immortal in their Nous, which is akin to the light and is given to those who are devout and pure, and mortal in their body, which is akin to *darkness. The ascent of the *soul is described, in which the body is abandoned and the soul ascends through the spheres up to the eighth sphere.

Pole-lords: Guardians of the pole star in Ursa Minor in the Mithraic mysteries.

Polycarp: (ca. 69–ca. 155) Second-century church father and Bishop of Smyrna, considered an *apostolic father. He was said to have been a disciple of John, either the apostle *John or *John the Evangelist, and a story is attributed to Polycarp in which the apostle John rushed out of a bathhouse once he realized the *proto-Gnostic *Cerinthus was inside.

Polycarp taught *Florinus, who later became a *Valentinian, and died as a martyr, burned at the stake and then stabbed to death. His only known writing is the *Letter to the Philippians*.

Polypaidos: Helper from the seven virgins of the light in the **Books of Jeu*.

Pope Benedict XII: (ca. 1280–1342) Born Jacques (sometimes anglicized as James) Fournier, a *Languedocian peasant who became a Cistercian monk and an *Inquisitor before being elected as Pope in 1334. He discovered and suppressed the *Cathar revival at *Montaillou and rounded up *Bélibaste and the last Languedocian Cathars.

Porphyry: (ca. 232–ca. 305) Neoplatonic philosopher from *Syria and pupil of *Plotinus. He compiled the **Enneads* and gave us most of our information on the life of Plotinus. He also wrote a life of Pythagoras and commented on *astrology, geometry, and musical theory.

Posidonius: (first century BC) Stoic philosopher whose doctrine may have been an influence on *Hermetism and the early *Gnostics. He proposed that *God is *spirit, that God pervades all, and that the human spirit is identical to God's.

power: In the **Paraphrase of Shem*, *Nature is divided into four *clouds: *hymen, *placenta, power, and *water. Power is described as a raging fire and a cloud of Nature and was mixed with the mind and joined with *Darkness.

Pradier, Arnold: A *Cathar *Perfect who became a Catholic, betrayed his former coreligionists, and assisted the *Inquisition.

Pragmateia: A work by *Mani written in *Aramaic, one of his seven canonical works.

Praxeas: (ca. 200) *Monarchian from Asia Minor who believed in the unity of *God and fought against any theological attempt to divide God into a trinity or to specify the *emanations of God.

Prayer of Thanksgiving: (NHC VI,7) A Hermetic prayer giving thanks to *God the *Father for the understanding, happiness, and *gnosis that he has provided. This prayer is found in other Hermetic and *magic texts in addition to the *Nag Hammadi library.

Preaching of Peter: (100-150) Also known as **Kerygma Petri*, a Catholic-oriented text in which *Peter is leader of the *apostles. It survives today only in fragments as quotations from *Clement of Alexandria and *Origen.

Pre-Nicene Gnostic Catholic Church: Modern Gnostic church founded in England in 1953 by Richard *Duc de Palatine. Its American branch became the *Ecclesia Gnostica.

Priapus: A Greek fertility god, often portrayed with a large, erect phallus; in *Justin's **Baruch*, another name for the supreme *Good.

Primal Man: In *Manichaean myth, the divine *Anthropos who becomes trapped in the kingdom of *darkness and must be rescued by the *Living Spirit and his *five sons.

Prisca: See *Priscilla.

Priscilla (or Prisca): (second half of second century) A female prophet who traveled with *Montanus and was one of the founders of the Montanist movement. Prisca felt that *Christ had appeared to her in female form, and she said of herself when she received revelations, "I am word and spirit and power."

Priscillian: (d. 385) Bishop of vila in Spain, the first person in the history of Christianity to be executed for *heresy (though the civil charges were the practice of *magic). He founded an ascetic group that, in spite of *persecution, continued to subsist in Hispania and Gaul until the later sixth century. He was taught by Elpidius and *Agape who were *Listeners of a *Manichaean named *Marcus.

Priscillianism: A Christian doctrine developed in the Iberian Peninsula (the Roman Hispania) in the fourth century by *Priscillian, derived from the Gnostic-*Manichaean doctrines taught by *Marcus, an Egyptian from Memphis, and later considered a *heresy by the Catholic Church. After the death of Priscillian, sects that followed his teaching continued until the *Synod of Braga legislated against it in 563, after which they soon died out.

prison: In Gnosticism, *Orphism, and Platonism, the *body may be seen as a prison wherein the *soul or the *spirit is trapped.

Proclus: (410–485) A *Neoplatonist who was born in Constantinople but lived as a philosopher in Athens for most of his life. He wrote many commentaries on *Plato and believed he was the *reincarnation of a *Neopythagorean named Nicomachus.

Prodicos: (ca. 200) A Gnostic mentioned by *Clement of Alexandria; the leader of an antinomian group who rejected prayer and saw themselves as sons of the first God. *Tertullian mentions him twice in connection with *Valentinus. His disciples were known as Prodicians by Tertullian, but they seem to have identified themselves as *Gnostics. They were anarchists and believed that no laws applied to them, as they were lords of the *Sabbath and children of royal birth, being sons of the *Father God.

Prones: A name of the triple-*male child in *_Zostrianos_* whose consort is the all-glorious *Youel.

Pronoia: (Greek, “Forethought”) A name for *Barbelo.

Protennoia: (Greek, “first thought”) A *female *emanation of *God, for instance in **Three Forms of First Thought*, which may also be associated with the first thought, Ennoia, who incarnated as many female figures, finally as the prostitiute *Helena rescued by *Simon Magus.

Protevangelium of James: See **Infancy Gospel of James*.

proto-Gnostic: Term used to describe teachings that cannot be considered full-blown Gnostic doctrines but were on a trajectory toward Gnosticism. Teachers such as Satornilos, *Menander, and *Basilides used mythologies that resemble the developed *Gnostic myth but lack distinctively Gnostic characteristics such as an ignorant *demiurge or a Gnostic *anthropology.

proto-orthodox: Term used to describe the Christian sects, particularly before the *First Council of Nicea, that would eventually become orthodox or Catholic Christianity.

protology: (Greek, “study of the first things”) Any teaching concerning the origin of the world or of humanity, particularly when that origin is seen as the cause of the current state of humanity.

Protophanes: The first appearing *male mind and an *aeon in **Zostrianos* and **Allogenes*.

Prunel, William: A *Cathar *Perfect who continued to preach and practice Catharism after the fall of *Montségur and *Quéribus.

Prunikos: (Greek, “whore”) An epithet for *Sophia used in *Valentinianism and by the “other” *Gnostics mentioned by *Irenaeus. Sophia Prunikos was a name for the lower or fallen Sophia, using imagery similar to the **Exegesis on the Soul* where the fallen *soul is portrayed as a prostitute.

Psalms and Prayers of Mani: A work by *Mani written in *Aramaic and one of his seven canonical works. It survives only in very fragmentary manuscripts.

Psalms of Thomas: *Manichaean psalms associated with the name Thomas included in the **Coptic Manichaean Psalmbook*. Thomas is perhaps intended to be a pupil of *Mani rather than the apostle *Thomas, but these psalms have some similarities of imagery to the **Gospel of Thomas*.

Pserim: In the **Secret Book of John*, an angel who created the muscles of the right leg (right kidney in older translations).

pseudepigrapha: (Greek, "false writings") Jewish and Christian texts that are typically written in the name of *Old Testament characters. The term *pseudepigrapha* is also used to mop up any Jewish or Christian texts of the early centuries AD that do not fit into other categories. The **Odes of Solomon* and *Psalms of Solomon*, the *Book of Enoch*, and the *Testament of the Twelve Patriarchs* are examples.

Pseudo-Anthimus: Traditionally held to be the author of *On the Holy Church*, but Marcellus of Ancyra (d. ca. AD 374) is now thought to be the author. The text is notable for preserving a reference to *Valentinus's **On the Three Natures*.

Pseudo-Clementine literature: Late Jewish-Christian romances written in the voice of *Clement of Rome, in which the apostle *Peter is a major figure. Two versions exist, which have a large word-for-word overlap of material, the *Clementine Homilies* and the *Clementine Recognitions*. Much of the material concerns Peter's dispute with *Simon Magus, who may be seen as a cipher for the apostle *Paul. Some Jewish-Christians saw Paul as an apostate because of his rejection of *Torah law.

Pseudo-Tertullian: The unknown author of *Adversus Omnes Haereses*, wrongly attributed to *Tertullian, an appendix to Tertullian's *De praescriptionem haereticorum*, which lists thirty-two heresies.

psilanthropism: (from Greek *psilo*, "merely," "only," and **Anthropos*, "man," "human being") A Christological view that believes *Jesus was merely human.

Psyche: (Greek, "soul") See *soul.

psychics: Those who are on the level of the *soul. The *Valentinians distinguished between *hylics or choice, psychics, and *pneumatics, who were typified by *body, soul, and *spirit respectively. Psychics were often identified with ordinary Christians, who were neither *Gnostics nor pagans.

Ptahil: The *demiurge in *Mandaean myth. He created *Adam, who was inanimate until Adam Kasya, the "hidden Adam," his *soul, arrives from the *world of light, a theme that Mandaean *anthropogony has in common with many Gnostic versions. Ptahil is either the son of *Abathur or of *Hibil Ziwa and *Zahriel, daughter of *Qin. Ptahil is also the Fourth Life, sometimes called *Gabriel.

Ptolemy: In the **Act of Peter*, Ptolemy tried to seduce *Peter's daughter but relented when she was miraculously paralyzed. He later went to Peter and converted to Christianity. After his death, Ptolemy left his house and land to Peter, who sold it and distributed the money among the poor.

Ptolemy/Ptolemaeus: A second-century *Valentinian Gnostic who wrote the **Letter to Flora* and is cited by *Irenaeus and *Tertullian for a variation on the Valentinian *cosmology. According to Irenaeus, Ptolemy taught that the highest *God produced the first two *aeons, *Nous and Truth, through acts of Thought and Will. According to Tertullian however, Ptolemy taught that the aeons were "self-sufficient" and independent of God, Ptolemy's myth is developed further in the letter to his pupil *Flora.

He thought that the *Torah law was the produce of the *demiurge, but he allowed that the Ten Commandments were the genuine word of the *Savior, the son of the *Father, and considered that other parts of scripture were intended to be interpreted allegorically. According to *Justin Martyr, a Ptolemy died as a Christian martyr in Rome in 152, and it is possible, though not certain, that this was the Valentinian Ptolemy.

Publicans: Twelfth-century *heretics who went to England in the reign of Henry II, seeking converts to a form of Christian *dualism that may have been related to the *Cathar faith. They were branded and forced out into the winter snow, where they died. The name may be a corruption of the Greek name for the *Paulicians, *pavlikianoi*.

Pullman, Philip: (1946–) Author of children's books, particularly the *His Dark Materials* trilogy. *His Dark Materials* contains a number of Gnostic themes and reinterpretations of biblical characters. In it, the church is an oppressive body that worships a fraudulent God, the Authority, a *demiurge-like figure who claimed to have created the universe but in fact was only the first conscious being to emerge in it. Pullman's cosmology does not posit a genuine, higher God beyond the Authority; rather the highest principle in Pullman's universe is Dust, a fundamental particle equivalent to consciousness.

Pungilupo, Armanno: (d. 1268) A secret *Cathar who was tortured by the *Inquisition in 1254 and swore loyalty to the Catholic Church but continued to practice as a Cathar secretly. He was buried in Ferrara Cathedral, but once his continued loyalty to the Cathar faith had been discovered, his remains were exhumed in 1301, burned, and thrown into the River Po.

Pythagoreanism: The beliefs and practices of the school of philosophy derived from Pythagoras (ca. 580/572 BC–ca. 500/490 BC), which combined mysticism with mathematics, *number symbolism, and music. Pythagoreans were also known for their vegetarianism and the doctrine of metempsychosis, the transmigration of souls.

Q



Q: (initial letter of German *Quell*e, "Source") A hypothetical lost gospel consisting of a collection of sayings of *Jesus combined with brief snatches of narrative, somewhat similar in form to the **Gospel of Thomas*, with which it shares material. (Arguments that attempt to prove any real connection between *Q* and the *Gospel of Thomas* have remained unconvincing.) The *synoptic Gospels of Mark, Matthew, and Luke have a literary relationship, and the question of who has copied from whom is known as the synoptic problem. The most widely accepted solution is the two-source hypothesis, which argues that *Matthew and Luke have both used Mark as a basis for their Gospels (this shared material is known as the triple tradition). Matthew and Luke also share material, known as the double tradition, not found in Mark. This double tradition is the basis for a reconstruction of *Q*. The dating of *Q* is a complex issue but it may have been written in the early 60s AD.

Qabala: A variant spelling of *Kabbalah, sometimes used to distinguish the non-Jewish, Western occult tradition of Kabbalah.

Qardum: A *Mandaean demon.

Qin: In *Mandaean myth, mother of many spirits of *darkness; also, mother of *Ruha and Zahriel.

Qolusta/Qulasta: A collection of over 400 *Mandaean prayers, hymns, and other liturgical material also known as the *Canonical Prayerbook* or *Mandaean Liturgies*. The oldest manuscript containing the Qolusta dates from 1529, but the liturgies are much older.

Quadratus: (ca. 120) Bishop of Athens and the earliest Christian *apologist. Said to have been a disciple of the *apostles, like the apologist Aristides he presented his apology to the emperor Hadrian while Hadrian was in Athens attending the *Eleusinian mysteries. His work has survived only in a single quotation by *Eusebius.

quartodecimanism: The practice, considered heretical, of commemorating the death of *Christ on the same day as the Jewish Passover, the first fourteenth day of the *Moon following the vernal equinox, rather than on the first Sunday following that day, which eventually became the established date of *Easter. Quartodecimanism was outlawed in 325 at the *First Council of Nicaea.

Quéribus: A remote eleventh-century castle in the *Languedoc where *Cathars were sheltered in the thirteenth century by the lords of Quéribus, *Chabert of Barbéra, and *Oliver Termes until they had to surrender to crusaders in 1255. Though not as famous as *Montségur, Quéribus was the last Cathar stronghold in the Languedoc to fall.

Quispel, Gilles: (1916–2006) Dutch academic, Professor of Christian History at Utrecht University who, in 1952, purchased the Jung Codex, Codex I of the *Nag Hammadi library. Renowned for his sympathy to Gnostic ideas, he was involved in the very first translation of the *_Gospel of Thomas_ and was at the forefront of scholarship on Gnosticism following the discovery of the Nag Hammadi library.

Quqites: Sect named after their founder Quq, known as “the potter” because his name derives from the Syrian *quqa*, “pitcher.” The Quqites were based around Edessa in *Syria in the second and third centuries. Their beliefs seem to have been eclectic, with elements of Judaism, Christianity, *paganism, *astrology, and Gnosticism, and they were listed by *Ephraim of Syria along with *Valentinians, followers of *Bardaisan, and *Manichaeans as local heresies.

R



rabbinical Judaism: The form of Judaism that became orthodox Judaism after the final destruction of the *Temple in AD 70. The loss of the Temple made much of Jewish ritual observance impossible, and between the second and sixth centuries AD rabbinical Judaism developed oral law to navigate the problems caused by its destruction. Rabbinical Judaism is based on the tradition that *Moses gave an oral law in addition to the *Torah he received directly from God at Mount Sinai.

Rahamim: Compassion, the sixth *sefirah of the *Tree of Life in *Kabbalah, also known as *Tiferet.

Raheas: Eleventh-century *Bogomil missionary renowned for infiltrating orthodox monasteries.

Rahmia: The series of *Mandaean prayers to be said at morning, noon, and sunset each day.

Ratson: Will, an alternative name for the first *sefirah of the *Tree of Life in *Kabbalah. See *Keter.

Raymond Gros: *Cathar who converted to Catholicism and helped the *Inquisition.

Raymond of Pereille: A *Cathar *Believer and lord of *Montségur at the time of its siege.

Raymond Roger of Foix: (d. 1223) Brother of *Esclarmonde the *Cathar and married to a Cathar, he fought for the *Languedoc and was sympathetic to the Cathar cause.

Raymond Roger Trencavel: (1188–1209) Viscount of *Béziers and Carcassonne, he was sympathetic to the *Cathar cause and fought against the northern crusaders.

Raymond Trencavel: Son of *Raymond Roger who attempted to regain *Carcassonne from the crusaders but failed.

Raymond VI: (1156–1222) Count of Toulouse and leader of *Languedoc; excommunicated three times and finally dispossessed of his lands at the *Lateran Council in 1215.

Raymond VII: (1197–1249) Count of Toulouse and son of Raymond VI, he subsidized the *Inquisition in return for a peace settlement.

Rba: A *Mandaean *uthra concerned with *magic factors such as exorcisms and talismans; also a Mandaean term for “great” or “teacher.”

Reality of the Rulers: See **Nature of the Rulers*.

Rebouel: A woman in the **Paraphrase of Shem* who is engendered by the *Savior; crucifies *Soldas, the demonic personification of the physical body of *Jesus; and is beheaded.

redaction criticism: Academic critical discipline that attempts to discover how a redactor (editor) has altered his or her source text. It is particularly pertinent to the canonical Gospels, where *Matthew and Luke are considered to have used Mark as a source. Redaction criticism allows the critic to examine the typical motifs, vocabulary, additions, inclusions, and omissions of the redactor. For instance, the Gnostic Christian *Nag Hammadi text **Wisdom of Jesus Christ* is based on the non-Christian

*_Eugnostos the Blessed_, and study of the ways in which the author has altered the text allows us to see how Christian *Gnostics could adapt pagan material to their own ends.

Redeemer: A being who offers or enables *redemption, which in a Gnostic context consists of *gnosis. Gnostic redeemer figures include *Adam, *Eve, *Seth, *Eleleth, *Melchizedek, and the angel *Baruch.

redemption: In *Valentinianism, one of the five sacraments. The sacrament of redemption took many forms, and differing descriptions by *Irenaeus, who claimed there were as many versions of redemption as there were teachers, reveal rites resembling *baptism or *chrism.

Refutation of All Heresies: Heresiological work by the second/third-century church father *Hippolytus. The first part examines the perceived errors of pre-Christian *paganism, and the second part addresses Christian heresies, including thirty-three Gnostic systems.

reincarnation: Reincarnation or the transmigration of souls is implied in many Gnostic systems. Usually, it is a result of the *soul still being bound to the material world, for instance in the *Carpocratian system, where the soul must go through all the possible varieties of experience in order to escape the cycle of existence. The *Cathars believed in reincarnation and believed that a Cathar who died as a *Perfect would no longer have to reincarnate, while a Cathar *Believer would be reincarnated as a Perfect.

rest, repose: (Greek *anapausis*) A synonym for the state of *gnosis, the ultimate aim of Gnosticism. The term is common to many branches of Gnosticism and occurs in many Gnostic writings. For example, in the *_Gospel of Truth_, one may find rest in the *pleroma; in the *_Book of Thomas the Contender_, it is described as a state of rest from the passions and sufferings of the body; and in the *_Gospel of Thomas_, life is described as “a movement and a rest.” The term probably derives from Genesis 1, where the *six days of creation were followed by the seventh day of rest.

resurrection: In Christianity, the resurrection of *Jesus resulted in the physical body of Jesus coming back to life. Most *Gnostics rejected the idea of physical resurrection, either for Jesus or in the eventual general resurrection, some to such an extent that they did not believe that Jesus even had a physical body (see *docetism). A spiritual resurrection was particularly important to the *Valentinians in such texts as the **Treatise on the Resurrection*, and the **Gospel of Philip* says, "Those who say that the Lord first died and then arose are confused, for he first arose and then died. Anyone who first acquires the resurrection shall not die."

revealer: A Gnostic *savior figure whose role is to reveal *gnosis to an individual or to the world. In many Gnostic texts, the significance of *Jesus is as a revealer, teaching gnosis to the *apostles, rather than as a sacrificial victim. Other Gnostic revealers include *Adam, *Seth, and *Derdekeas; the revealer is sometimes portrayed as a child. Ultimately, what is revealed is the individual's own spiritual self.

Revelation of Adam: (NHC V,5; late first–early second century, with some later additions) A *Sethian text that details the revelation given by *Adam to *Seth when Adam was seven hundred years old. The text seems to be a product of a Jewish Gnosticism and has few if any Christian elements. The *Revelation of Adam* describes the creation of Adam and *Eve, *Noah, the flood, the subsequent repopulation of the earth with 400,000 people who will be afflicted by fire from *Sakla the *demiurge, and the descent of the illuminator of *gnosis (Seth). A long section contains a poem in fourteen parts, each giving its own account of the origin of the illuminator Seth. Only the last of these accounts is considered to be true. Like the **Holy Book of the Great Invisible Spirit*, the *Revelation of Adam* was said to have survived because of its preservation on a high mountain.

Revelation of Paul: (NHC V,2; second century) In 2 *Corinthians 12:2, the apostle *Paul claimed to have ascended to the third heaven. In the *Revelation of Paul*, Paul is instructed to awaken his mind, and the text expands on Paul's spiritual journey and describes his experience in the third and higher heavens, all the way up to the tenth heaven. The structure of the spiritual journey is an allegorical interpretation of Paul's own

journey to Jerusalem described in *Galatians 1:11–17. *Christ appears initially as a child who takes Paul to the third heaven and then as an old man in white clothing, whose throne is seven times brighter than the sun. In each of the lower heavens, Paul must instruct the *gatekeepers to allow him access to the next heaven, but in the eighth, ninth, and tenth heavens, which are beyond the control of the *archons or gatekeepers, he simply ascends and meets the *twelve *apostles and his fellow spirits.

Revelation of Peter: (NHC VII,3; third century) The *Revelation of Peter* is a Gnostic *apocalypse described to *Peter, who in this case is a worthy disciple and is the recipient of special knowledge from *Jesus. The church is heavily criticized and many church leaders are seen as ignorant and responsible for leading people astray. The crucifixion involves the body only. The *Savior observes the event from above the cross, smiling and laughing at the ignorance of the *archons who have crucified the body.

Revelation of Zostrianos: Alternative name for **Zostrianos*.

Rheginos/Rheginus: A second-century Gnostic and recipient of the **Treatise on the Resurrection*, which also goes under the name **Epistle to Rheginos*, a letter addressed to him by an unknown writer in reply to his questions about the significance of the *resurrection.

Rhodon: Second-century Christian theologian who debated with the elderly Marcionite *Apelles. Their confrontation is recounted by *Eusebius.

Riaramnacho: In the **Secret Book of John*, an angel who governs all impulse to action.

Richram: One of the seven *angels who govern all the other angels who activate the body in the **Secret Book of John*.

right: The right-hand side was traditionally thought to be lucky. In *Valentinianism, the *left-hand side refers to *psychics or *soul-oriented people, the right-hand side with *pneumatics or the spiritually endowed. In the **Gospel of Philip,* right is associated with light and life.

Rishamma: "Leader of the people," the highest grade of the *Mandaean priesthood. The position is currently unoccupied.

Robert the Bulgarian: An *Inquisitor, probably ex-*Cathar or ex-*Bogomil. He was responsible for the burning of 180 *heretics in the Champagne region of France in 1239.

Robinson, James M.: (1924–) Academic, expert on **Q* and Gnostic literature, Professor Emeritus of Religion, Claremont Graduate University, Claremont, California. Robinson was general editor of the *Nag Hammadi Library in English*, the first publication to include translations of all of the *Nag Hammadi material in an edition for the general public.

Roché, Déodat: (1877–1978) Twentieth-century French author who published several books on the *Cathars, including a two-volume work, *Catharism,* and a magazine, *Cahiers d'Études Cathares*.

Roeror: In the **Secret Book of John*, an angel who created the sinews.

Romans, Epistle to the: (ca. 57) One of the seven undisputed letters of *Paul and the longest Pauline letter. Traditionally considered to have been addressed to a Christian community in Rome, it might also have been intended as a general statement of Paul's outlook. The epistle is highly charged, addressing among other issues the relationship of Christianity to Judaism and the importance of faith. Like other Pauline letters, the Epistle to the Romans was interpreted by *Valentinians, and *Theodotus and *Valentinus himself may have referred to it.

rubbing: A term for sexual intercourse in the **Paraphrase of Shem.*

Ruha: The *soul in the *Mandaean language and mythology. *Ruha* is usually translated as *spirit in line with similar words in other Semitic languages such as Hebrew and Arabic, but it is the *middle term and the equivalent of soul in Gnostic tradition. Ruha is personified as the Mandaean equivalent of *Sophia, who falls from the realm of light to *darkness. She became the lover of her own son, *Ur's paramour, and conceived the seven planets and the *twelve houses of the zodiac.

S



Sabalo: In the **Secret Book of John*, an angel who animated the womb.

Sabaoth: (Hebrew, "hosts," "armies") In the Bible, *God is sometimes referred to as "Lord of Sabaoth" or "Lord of hosts," and *Sabaoth* was appropriated by *Gnostics for the name of an *archon. In the **Secret Book of John*, Sabaoth is a snake-faced *archon associated with Thursday and paired with *Kingdom. In **On the Origin of the World*, he is a son of *Yaldabaoth who praises *Pistis Sophia and is glorified by her and carried up to the seventh heaven. In *On the Origin of the World*, his feminine name is "Deity."

Sabbataios (also Sabbede or Sabbateon): In the **Secret Book of John*, an *archon with a face of flaming fire who is associated with Sunday and is paired with *Understanding.

Sabbath: (Hebrew *shabbath*, "rest") The day of rest in Judaism. Because the state of being at rest (see *rest) was equivalent to *gnosis, in Gnosticism the Sabbath could either be seen as synonymous with gnosis or simply be an artifact of demiurgic religion. Thus in the **Gospel of Thomas* 27, "If you do not keep the Sabbath as Sabbath, you will not see the *Father."

Sabenai: A being associated with enthroning the recipient in the *Sethian *Five Seals baptismal rite in **Three Forms of First Thought*.

Sabians: The Qur'an (2:59) mentions an otherwise unknown people named Sabians who are to be considered "People of the Book" and thus deserve tolerance from Muslims. The *Mandaeans identified themselves as Sabians and were thus tolerated within Islam, despite periodic *persecutions. Other ethnic/religious groups also claim the title of Sabians, including the Sabians of Harran.

Sablo: In the **Revelation of Adam*, one of three *angels, along with *Abrasax and *Gamaliel, who will descend and rescue people from fire and wrath, probably from *Sodom and Gomorrah.

Sacconi, Raynier: (ca. 1250) Italian *Inquisitor who had previously been a *Cathar. In his accounts of the Italian Cathars he stated that the Cathar Church in Italy had three divisions, the *Albanenses, *Concorrenses, and *Baolenses. He estimated there were around four thousand Cathars in Italy in the mid–thirteenth century.

Sael: An angel of *Eden in *Justin's **Baruch*.

Sakla/Saklas: (*Aramaic, "fool") A name for the *demiurge in many Gnostic texts. In the **Secret Book of John*, the first *archon, or the demiurge, has three names: *Yaldabaoth, Saklas, and *Samael. In the **Gospel of Judas*, Saklas is the leader of the *angels assisting the demiurge *Nebro, who creates humanity and is the God to which Christians offer sacrifices. Sakla is also paired with *Nebruel in the **Holy Book of the Great Invisible Spirit*. A version of this story has made its way into Manichaean myth, where Sakla is a demurgic demon who along with *Nebroel created the population of the world through masturbation and abortion.

Salamex: A *revealer *luminary of the *Barbelo *aeon in **Zostrianos* and **Allogenes*.

Salman: A follower of *Ali, the nephew of *Muhammad, who in the **Mother of Books* has been transformed into a divine figure somewhat

resembling *Sophia.

Salome: (Hebrew *shalom*, "peace") A female follower of *Jesus mentioned in fragmentary traces in canonical and *apocryphal Christian literature. In Mark 15:40, Salome is one of the women present at the crucifixion. Christian tradition harmonized the parallel accounts of the crucifixion in *Matthew and *John and decided that Salome was a younger sister of *Mary and therefore an aunt of Jesus, and also the wife of Zebedee and the mother of *James and John. In the **Gospel of Thomas* 61, Salome has a mysterious dialogue with Jesus, who climbed onto her couch and ate from her table. In the lost **Gospel of the Egyptians* (not the Nag Hammadi text of that name), Salome has another dialogue with Jesus concerning the influence of death and the (presumably allegorical) role of the *female. According to *Celsus, the *Harpocratian *Gnostics traced themselves back to Salome.

salvation: The process or state of being saved from *sin or from the fall. In Gnostic schemes, salvation comes from *gnosis itself; in Christianity it comes from faith in the *Savior *Jesus.

Samael: ("God of the blind") Identified with *Sakla and *Yaldabaoth in the **Nature of the Rulers*, he takes the place of the Jewish god in the story of the Garden of *Eden.

Samaelo: *Archon of the fourth *aeon in the **Books of Jeu*.

Samandar'il: In *Mandaean myth, an *uthra and flower spirit.

Samaria: A region between ancient Judea and Galilee that was home to the Samaritans, a distinct grouping since the sixth-century BC Babylonian exile of the Israelites. The Samaritans practiced their own form of heterodox Judaism, centered on the temple on Mount Gerizim rather than Jerusalem. Samaria was said to have been the home of *Simon Magus, *Menander, *Dositheos, and the *heresiologist *Justin Martyr. Traditions given by the heresiologists suggest that Samaria may have been one of the

regions where Gnosticism or *proto-Gnosticism first emerged. In the **Gospel of Thomas* 60, *Jesus sees a Samaritan taking a lamb to Judea, which leads to a meditation on the meaning of eating and of being alive or dead.

Samblo: A being associated with the *Sethian *Five Seals baptismal rite in the **Three Forms of First Thought*.

Samman, Mohammed Ali: Egyptian farmer who discovered the *Nag Hammadi codices in December, 1945. Samman had been searching for natural fertilizer around the cliffs close to his village when he accidentally discovered the earthenware jar containing the codices. He was subsequently mixed up in a blood feud following the murder of his father, and he and his brothers killed his father's murderer. Samman then left the codices with a *Coptic priest, Al-Qummus Basiliyus Abd el Masih. They then found their way to Cairo and into the hands of antiquities dealers and eventually scholars.

samsara: Buddhist term for the cycle of birth and rebirth, used in Buddhist-influenced *Manichaean texts.

Sanbaoth: See *Sabaoth.

Saphaia: A figure invoked in the **Paraphrase of Shem* who, along with Saphaina and Sophaia, is "in the *cloud of those who have been separated from the restless fire."

Saphaina: See *Saphaia.

Saphasatoel: One of the seven *angels who govern all the other angels who animate the body in the **Secret Book of John*.

Sappho: In **Zostrianos*, an angel who guides the *clouds; also the famous seventh-century BC Greek poet. See also *Thouro.

Sasabek/Sasabed: In the *_Concept of Our Great Power_, *Jesus's crucifixion results in him being handed over to Sasabek and *Berotth in the underworld.

Satan: (Hebrew, "adversary") A fallen angel in Jewish and Christian belief, and a *jinn in Islamic tradition. Satan does not have an important role in ancient Gnosticism but does appear in certain traditions. In *Justin's *_Baruch_, Satan is an angel of *Eden. In the *_Secret Book of James_, Satan is mentioned by *Jesus as a figure that can tempt, oppress, and persecute; and in the *_Book of Allogenes_, Satan tempts Jesus-Allogenes and is described as the ruler of the world, a reference to his demiurgic role. In *Cathar and *Bogomil doctrine, he is known as Satanas and also fulfils the role of the *demiurge, being responsible for the creation of the material world.

Sator Areto Tenet Opera Rotas: "The sower Areto holds the wheels by work." A *magic formula written as a square and used in a Christian context.

Satornilos: (ca. AD 120) An early proto-Gnostic teacher from *Antioch (or perhaps *Daphne) in *Syria. According to *Irenaeus, Satornilos was a pupil of *Menander, who was a pupil of *Simon Magus. Satornilos taught that the one unknown *Father had created *angels, archangels, powers, and dominions, and that seven lower angels, one of whom was the Jewish god, created the world and humanity. These angels had attempted to create human beings from an image of the highest light but could not animate them until a spark of life was given from on high. This spark of the highest life would return to its origin after death. The influence of the Jewish god and his scriptures was seen as malign, and Satornilos's teachings were intended to counteract the harm done by the scriptures. Humankind may be divided into good and evil; only the good humans have the spark of life. Satornilos and his followers were ascetics, opposed to the body and abstaining from *sex, avoiding having children and eating meat.

Saturninus: Latin version of the name of the *proto-Gnostic *Satornilos.

Sauel: In the *_Revelation of Adam_, an otherwise unknown figure associated with *Solomon, perhaps intended to be Saul.

Sauri'iil: The *Mandaean angel of death, who comes to release the *nisimta and detach the *ruha from the *body.

Savior: A spiritual or mythological figure who brings *salvation. *Jesus is often referred to as the Savior in the *Valentinian tradition and in dialogue gospels such as the *_Dialogue of the Savior_ and the *_Book of Thomas_. In other texts, a mythological figure known as the Savior may not explicitly be connected to Jesus. In *Sethian Gnosticism, *Seth is the primary Savior though he is identified with Jesus in certain places, such as in the *_Book of the Great Invisible Spirit_, where Seth "put on" Jesus as his third incarnation.

schism: (from Greek *skizma*, "rent," "cleft ") A division or split in any organization. The "Great Schism" was the split between the Roman Catholic Church and the *Eastern Orthodox Church in 1054.

scriptorium: A room where manuscripts were transcribed.

Sdum: *Mandaean demonic ruler of an underworld.

Second Discourse of the Great Seth: (NHC VII,2) A *Sethian Gnostic treatise, perhaps authored in *Alexandria in the later second century. The discourse is delivered by *Christ even though the title attributes it to *Seth, so it identifies Christ with Seth. It indulges in stinging criticism of the *Old Testament figures, including *Adam, Isaac, Jacob, David, *Solomon, and *Moses, who are all described as "jokes" or "laughingstocks." The narrator also laughs at the arrogance of the creator *Yaldabaoth and at the literal crucifixion of *Jesus. We are told that the true significance of the crucifixion lies in Christ's overcoming the rulers and authorities.

Second Logos of the Great Seth: See **Second Discourse of the Great **Seth*.

Second Revelation of James: (NHC V,4; probably second century) *James the Just delivers a series of speeches in the *Temple until he is murdered by the priests. His discourses cover his relationship to *Jesus as his brother, his experience of the *risen *Christ, Jesus's teaching, the nature of the *Father and of divinity, and the *spirit. James is martyred by being thrown from the Temple, covered with a large stone and trampled, put in a hole and stoned to death. The *Second Revelation of James* ends with a prayer uttered by James as he dies.

Second Treatise of the Great Seth: See **Second Discourse of the Great **Seth*.

Secret Book of James: (NHC I,2; second century) A Gnostic dialogue text, possibly *Valentinian, from *James (probably James the Just) to a recipient whose name is unknown due to damage to the manuscript. *Jesus, referred to principally as the *Savior, appears to the *twelve disciples, who are sitting together writing down his teachings, 555 days after the crucifixion. The dialogue that follows is chiefly between Jesus and *Peter, and also between Jesus and James. The themes of Jesus's discourses include being asleep or awake, drunk or sober, deficient or full, and the importance of suffering, the kingdom of heaven, and self-knowledge. A series of beatitudes and woes are included, as well as two otherwise unknown parables attributed to Jesus, the parable of the heads of grain and the parable of the palm shoot. Some of these belong to traditions earlier than the *Secret Book of James*. The dialogue section ends with the dramatic ascent of Jesus and the dispersal of the disciples, and the book closes with James's final advice to the recipient of the letter.

Secret Book of John: (NHC II,1; III,1; IV,1; BG 8502,2) The classic text of *Sethian Gnosticism, which survives in four versions, two "short" and two "long," and in a synopsis by *Irenaeus. It is likely to have originated as a Jewish Gnostic text that was revised later to include Christian Gnostic

features, including its framing sequence as a revelation from the risen *Christ to *John, son of Zebedee. After a Sethian *cosmology in which *Barbelo and the four luminaries are emphasized, the fall of *Sophia results in the birth of *Yaldabaoth, who in turn, along with his *archons, creates *Adam. Long lists of archons, authorities, and powers are given, along with their influences on body parts. But the *demiurge is tricked by the luminaries into breathing divine *spirit into Adam. *Eve is introduced as the higher, spiritual part of Adam. They eat of the tree of knowledge (*gnosis) and are expelled from the garden. Eve is raped by Yaldabaoth and *Cain and *Abel, also known as *Eloim and Youe/*Yave, are the product of the violent union. Cain and Abel are set to rule over matter and bodies. The future *salvation of humanity is shown to lie with the *Gnostics, the children of *Seth, Adam and Eve's third son. The *Secret Book of John* ends with a hymn to the *Savior, and John goes off to tell the other disciples of his revelation.

Secret Doctrine, The: A massive six-volume work, usually printed in two volumes, by H. P. *Blavatsky, first published in 1888, that aims to reveal the esoteric essence of the great religions, including Christianity, Judaism, Islam, Hinduism, Buddhism, and *Zoroastrianism. It refers frequently to the then-available Gnostic literature, including the *heresiologists, the **Books of Jeu*, and **Pistis Sophia*. Blavatsky contended that the *Gnostics were the possessors of the true esoteric knowledge in the Christian tradition.

Secret Gospel of Mark: Part of a letter by *Clement of Alexandria inscribed in the endpapers of a seventeenth-century book supposedly discovered by Morton Smith in 1958 at the Mar Saba monastary near Jerusalem. The letter refers to a longer version of the *Gospel of Mark used by the *Carpocratians. The *Secret Gospel of Mark* contains an equivalent of the Lazarus story and a brief passage that fills an apparent gap in the narrative of the known *Gospel of Mark. The authenticity of the letter and gospel has been seriously questioned by Stephen Carlson in *The Gospel Hoax: Morton Smith's Invention of* Secret Mark (Baylor University Press, 2005), and it may be a brilliant forgery by Morton Smith.

Secret of *Hermes: See *Emerald Tablet.

Secret Revelation of John: See the **Secret Book of John*.

Secret Sayings of Ye Su: A modern *apocryphal gospel by Jay G. Williams, Professor of Religious Studies at Hamilton College, who claimed that a Mr. Wang and a Mr. Chang gave him a manuscript, which, though a Chinese gospel, was written in *Koine Greek. His agreement with Wang and Chang did not permit him to publish the original Greek text. *The Secret Sayings of Ye Su* is based on the model of the **Gospel of Thomas* and is an attempt at producing a Taoist Christian sayings gospel. Many of the sayings reflect modern concerns.

Secret Supper: (ca. 1190) A *Bogomil text also used by *Cathars that describes the revolt of *Lucifer/*Satan and his creation of the world of matter. *Christ is sent by *God to influence humanity.

Secundus: A *Valentinian of the Eastern school who was said to have lived at the same time as *Ptolemy, in the mid-second century. He taught that the thirty *aeons had "fruits," from which the fallen *power originated.

Sederkeas: In the **Paraphrase of Shem*, a divine entity described as an "immortal memorial."

Sefer-ha-Bahir: A Kabbalistic text, probably medieval in origin but attributed to the first-century Rabbi Nehunia ben ha-Kahana. It includes a discussion of the names of *God, details of the ten sefirot, *astrology, and alphabetical *midrashim.

Sefer-ha-Zohar: See **Zohar*.

sefirah: (pl. sefirot, sephiroth) One of the ten nodes of the *Tree of Life in *Kabbalah, each of which is an *emanation of *God.

Seldao: In the **Holy Book of the Great Invisible Spirit*, a power connected with *baptism who, along with *Elainos, is "stationed over the height"; in **Zostrianos*, an *aeon, part of the fourth aeon of *Protophanes.

Selmechel/Seimechel: In the **Holy Book of the Great Invisible Spirit*, *Aerosiel and Selmechel are sent with four hundred *angels to guard the *incorruptible race, i.e., the *Sethian *Gnostics.

Selmen/Semen: In **Zostrianos*, an *aeon of the mind *Protophanes.

Semen: A *revealer *luminary of the *Barbelo *aeon in **Zostrianos* and **Allogenes*.

Semesilam: A word of power used in *Coptic and Greek *magic texts, probably meaning "eternal sun."

Semo Sancus: A Roman god of oaths. An inscription to Semo Sancus ("Semoni Sanco Deo Fidio Sacrum") on an island in the river Tiber in Rome was misread by *Justin Martyr (*First Apology* 26, 56) as referring to *Simon Magus ("Simoni deo sancto"), a mistake continued by other church fathers, including *Irenaeus, *Tertullian, and *Eusebius.

Senaon: In the **Three Steles of Seth*, the *Autogenes or self-generated, linked to the supreme Preexistent One.

Senaphim: In the **Secret Book of John*, an angel who created the abdomen.

Sensengenbarpharanges: A word of power used in *Coptic and Greek *magic texts. Its meaning is unknown but may possibly be linked to the name of a drug derived from the fig tree.

Sentences of Sextus: (NHC XII,1; third century) Collection of philosophical maxims attributed to *Sextus. They are not specifically

Gnostic but are probably a product of the Alexandrian Platonic pagan tradition. Apart from the version in the *Nag Hammadi library, they survive in Greek manuscripts and in quotation by *Origen and *Porphyry; they were circulated in an original pagan version and also in a Christianized form. Many of the sentences are concerned with a right relationship to *God and can easily lend themselves to a Gnostic interpretation.

sephiroth: See *sefirah.

Septuagint: (Greek, "seventy") The Greek translation of the *Hebrew Bible, produced in *Alexandria between the third and first centuries BC. The name traditionally derives from the legend that *seventy-two scholars labored for seventy-two days in Alexandria to translate the Hebrew Bible at the request of Ptolemy II. The Septuagint includes the *Apocrypha.

seraphim: A class of *angels who in the **Secret Book of John* are ruled by *Yaldabaoth and are more akin to *archons than to the heavenly creatures attending the throne of *God in the book of Isaiah (Isa. 6:1–3), who became the highest category of angels in the Christian angelic hierarchy.

Serapion: (ca. 200) Bishop of *Antioch who, in a public letter, commented on the *apocryphal **Gospel of Peter*, accepting much of it as genuine but pointing out the *docetic element in its account of the crucifixion and *resurrection.

Serapis: A Hellenized Egyptian god combining *Osiris and the *Apis bull, the subject of a new *mystery religion in the fourth century BC.

Sermo: (Latin, "speech") According to the *Valentinian system described in *Tertullian's **Against the Valentinians*, one of the *ogdoad, emanated from *Nous and *Aletheia, who is paired in a *syzygy with *Vita.

Sermons of the Refuter: A lost work ascribed to *Simon Magus.

serpent: Two Gnostic sects, the *Ophites and the *Naasenes, are named respectively after the Hebrew and Greek words for serpent. According to *Pseudo-Tertullian, the Ophites revered the serpent because of their interpretation of three Biblical episodes: the serpent in the Garden of *Eden persuaded *Eve and *Adam to taste of the tree of knowledge (*gnosis); the bronze serpent made by *Moses in the desert represented the same serpent; and in John 3:14, *Jesus compared himself to the serpent of Moses, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the *Nag Hammadi text the **Nature of the Rulers*, the divine spirit in the form of the spiritual Eve temporarily inhabits the serpent, who dispenses gnosis to the earthly Adam and Eve.

Sesengenpharanges: An attendant *aeon in the **Holy Book of the Great Invisible Spirit*.

Seth: The third son of *Adam and *Eve, given to replace *Abel after he had been murdered by *Cain (Gen. 4:25). For certain Gnostic sects known as *Sethians, who took their name from him, he was a savior figure and the paradigm of the Gnostic.

Sethians: The classic Gnostic sect. The *heresiologists referred to them as Sethians and also used names like *Barbelognostics or just *Gnostics, but they referred to themselves as the children of *Seth or seed of Seth or the incorruptible or unmovable race. Sethian origins are not linked to any historical founder but refer to the mythology based on the figure of Seth. Sethian texts include such works as the **Gospel of Judas*, the **Secret Book of John*, the **Holy Book of the Great Invisible Spirit*, **Marsanes*, and **Zostrianos*. Sethian *cosmogony and *cosmology feature a trinity of the *Father, or Invisible Spirit; Mother, or *Barbelo; and Child, or *Autogenes, the self-begotten. These produce the four *luminaries, *Harmozel, *Oroiael, *Daveithai, and *Eleleth. *Sophia derives from the luminary Eleleth, and through her fall, the *demiurge and his *archons create the material world and the human *body and *soul, although the human *spirit is donated from the *pleroma or *aeons.

seven: Number of the classical planets, the days of the week, and the planetary spheres. See also *hebdomad.

Seven Sermons to the Dead: An obscure and poetic text written in 1917 by C. G. *Jung and ascribed to *Basilides. Among the Gnostic themes in the text are the *pleroma, *Abraxas, and the *psyche.

Seventh Cosmos of Hieralias the Prophet: A lost work mentioned in **On the Origin of the World*. It is said to contain a list of the worlds and their qualities.

seventy-two: The number of the gentile nations in Jewish tradition and the traditional number of translators who worked on the *Septuagint. In the **Gospel of Philip*, *Jesus threw seventy-two dyes into the vat and they all came out white. In **On the Origin of the World*, *Sabaoth creates seventy-two gods. In **Eugnostos the Blessed*, there are *twelve powers and heavens, each of which is split into six, producing seventy-two powers and heavens, each of which splits into a further five, which equals *three hundred and sixty, a number approximating the number of days in the year.

sex: Gnostic attitudes to sex were not very consistent, and in the accounts of the church fathers they fall into two extremes. One is *asceticism, abstinence from sex, typified by texts such as the **Book of Thomas*; the other is *libertinism, sexual freedom that transgresses the social norms of the time, which reached its extreme in the *Carpocratians and the Gnostic sect that used the *Gospel of *Eve described by *Epiphanius. It is likely that most *Gnostics simply followed the usual sexual practices of the cultures in which they lived, but the hostile accounts of the church fathers emphasize either celibacy or orgiastic sex.

Sextus: Reputed author of the **Sentences of Sextus*.

Shaburagan/Shapuhrakan: (third century) “The book for King Shapuhr,” a work written by *Mani that replaces the **Psalms and Prayers* in some

lists of his canon of seven works. It survives only in very fragmentary manuscripts.

shadow: In some Gnostic texts, including **On the Origin of the World* and the **Nature of the Rulers*, *Chaos, which may be interpreted as the unformed state of matter, is a shadow cast by the Preexistent One.

Shamish: An evil *power in *Mandaean myth identified with the son and with *Adonai.

Shapur I: (ca. 215–272) Third-century King of Babylon who welcomed *Mani. Two of Shapur's brothers became converts to Mani's religion.

Shekhinah: In *Kabbalah, a feminine *emanation of *God, often equated with *Malkhut, with which the mystic can make contact, as it "indwells" in the world. In *Manichaeanism, beings equivalent to the *aeons. In *Mandaeanism, "habitation," a kind of light-dwelling of the *uthras, but also the uthras themselves, and also, as a dwelling, a name for the *mandi ritual hut.

Shem: Son of *Noah, recipient of the revelation given by *Derdekeas in the **Paraphrase of Shem.* In the **Revelation of Adam*, however, Shem's role is similar to those of Ham and Japheth, all of whom will represent the part of humanity that worships the *demiurge, in contrast to the seed of *Seth who follow the true *God.

Shenouda/Shenoude/Shenoute: (348–466) Saint Shenouda the Archimandrite, abbot of the White Monastery in *Egypt. He wrote many sermons in *Coptic that are considered to be among the most elegant examples of writing in the Coptic language. His *Contra Origenistas et Gnosticos* attacked Origenists and *Gnostics, and he also opposed *Manichaeans and other nonorthodox groups.

Shepherd of Hermas: Second-century allegorical Christian text written in Greek, consisting of five visions, *twelve precepts, and ten parables. It was very popular and was included in some early *New Testament collections.

Sibylline Oracles: See **Christian Sibyllines.*

Sicre, Arnaut/Arnold: (late thirteenth–early fourteenth centuries) The brother of a *Cathar *Perfect, Pons of Ax. He betrayed the last Perfect in the *Languedoc, William *Bélibaste, to the *Inquisitor Jacques *Fournier.

Sige: (Greek, "silence") An attribute of divinity and an *aeon in the *Valentinian *cosmology. According to the Valentinian system in *Tertullian's **Against the Valentinians*, one of the *ogdoad, who is paired in a *syzygy with *Bythos.

Silmai: Along with *Nidbai, one of two guardian spirits of running water for the *Mandaeans.

Silvanus: Purported author of the **Teachings of Silvanus*, probably intended to be a coworker of the apostle *Paul mentioned in 2 Corinthians 1:19; 1 Thessalonians 1:1,2; and 2 Thessalonians 1:1.

Simat: (*Mandaic, "Treasure") A favorite name with *Mandaean women. The name or epithet is also given to *Ruha, a ship, one of *Ptahil's wives, and a throne.

Simon de Montfort: (1165–1218) Chief crusader in the *Albigensian Crusade against the *Cathars. Brave and cruel in battle, he eventually became lord of *Languedoc. He was killed by a large stone projected by a catapult.

Simon Magus: Simon is thought to be a genuine historical figure who lived in the first century AD. He came from *Samaria, perhaps from Gitta,

and according to tradition was a magician and the first Gnostic: he was treated as the supreme archheretic by the church fathers. According to *Acts of the Apostles 8, Simon, having previously been a magician, was converted to Christianity by Philip the Evangelist (who may or may not be identified with the apostle *Philip). Simon offered money to obtain the *power of laying on hands that *Peter and *John possessed, hence the term *_simony_. Simon was known as the *"Great Power" according to Acts, a term that crops up repeatedly in connection with him. An important story given by *Justin Martyr, a fellow Samaritan, has Simon buying out a slave prostitute named *Helena or Helen from a brothel in Tyre after recognizing her as the current incarnation of Ennoia, "the first thought, mother of all." As a *Sophia-like being she had fallen and had been imprisoned in one female body after another, including an incarnation as Helen of Troy, until she was redeemed by Simon. This story is obviously a version of the fall and *redemption of the *soul, as in the *_Exegesis on the Soul_. Later legends of Simon in the *Pseudo-Clementine literature add fictional details such as the name of his father and mother and his apprenticeship with *John the Baptist. Other late and hostile traditions relate that Simon died as a result of his own *magic. According to *Hippolytus, he had himself buried to demonstrate his *resurrection but smothered to death in his grave instead. According to the *_Acts of Peter_ and the _Martyrdom of Peter_, he attempted to fly but crashed to earth and died after breaking many bones. An inscription to *Semo Sancus was wrongly interpreted by the church fathers to be a monument to Simon Magus.

Simon of Cyrene: In the canonical Gospels, Simon carried the cross of *Jesus when Jesus was unable to do so. *Basilides taught that Simon was crucified instead of Jesus, an interpretation also suggested in the *_Three Steles of Seth_, where Simon helps Jesus to carry his cross and then "another," probably Simon, is crucified in his place. The tradition continued into Islam, and the Qur'an 4:157 states that Jesus was not actually crucified but merely a likeness of him.

Simon the Bogomil: *Bogomil Bishop of *Drugunthia who gave the *consolamentum to *Nicetas. Simon was allegedly caught _in flagrante_

delecto, invalidating his own status as a *Perfect and also all the Perfect initiated by him.

Simonians: *Gnostic followers of *Simon Magus, who existed in the second and third centuries, and perhaps even in the first. An unknown Simonian was probably the author of the **Apophasis Megale*. *Irenaeus wrote that the Simonians had statues of Simon and *Helen resembling *Zeus and Athena.

simony: The practice of paying for ecclesiastical position and privileges, named after *Simon Magus who, according to the *Acts of the Apostles, offered *Peter and *John money if they would give him the ability to lay on hands and give the *Holy Spirit.

sin: In Christianity, sinfulness is the result of the transgression of *Adam and *Eve in eating the fruit of the tree of knowledge of good and evil, and only *Christ can redeem humanity from sin. For the ancient *Gnostics, sin was not a fundamental principle, and the fall was not due to the sinfulness of humanity but to a mistake of *Sophia.

Sin: In *Mandaean mythology, the *Moon, derived from the Akkadian name of the *male god of the Moon in Mesopotamian mythology.

Sinetos: Helper from the seven virgins of the light in the **Books of Jeu*.

Sirmione: Italian castle that sheltered *Cathars until it fell in 1276. In 1278, all two hundred *Perfect from Sirmione were burned to death by the *Inquisition at the amphitheatre in Verona.

Sitil: In *Mandaean myth, one of the three sons of *Adam and *Eve. Sitil is the son of the spiritual Adam Kasya, and also of the physical, human Adam, Adam Pagria. Sitil offered to die instead of Adam, so after death the *soul of every human is weighed in *Abatur's scales against the soul of Sitil. He also rules over a Mandaean purgatory. Sitil is equivalent to *Seth and has a similarly admirable role in Mandaeanism.

sitz-in-leben: (German, “setting in life”) The hypothetical social situation that is the background to a particular section of religious writing, particularly in the *New Testament.

six: A number associated with matter in *Heracleon’s *Commentary on John*.

Smaragdine Table: See *Emerald Tablet.

Smoun: A name for the universal one in **Allogenes*.

Soch: See *Essoch.

Sodom and Gomorrah: The two cities destroyed by *God in Genesis 19:24–25 for the sinfulness of their inhabitants. The incident is referred to several times in Gnostic texts. For instance, in the **Holy Book of the Great Invisible Spirit*, the *Savior *Seth descends at the time of Sodom and Gomorrah, and the two cities have positive connotations as the homeland of the seed of Seth (i.e., *Sethian *Gnostics). Seth may have moved his people from Gomorrah to Sodom. In the **Paraphrase of Shem*, Sodom will be destroyed unjustly by *Nature, but its inhabitants, the Sodomites, are recipients of the universal teaching and will have clear consciences. According to *Irenaeus, some Gnostics (known as the *Cainites to later writers) identified the Sodomites as their predecessors.

Soldas: In the **Paraphrase of Shem*, a demon, the “dark flame,” who represents the physical body of *Jesus and will be crucified by the *Rebouel.

Solmis/Solmises: An *aeon in **Allogenes*; in **Zostrianos*, a luminary of the *Protophanes aeon; also one of the four luminaries of the *Kalyptos aeon. His consort is *Olmis.

Solomon: In Gnostic tradition, the biblical king Solomon is not a positive figure and is associated with demons, a feature the Gnostic texts have in common with other extrabiblical legends about Solomon. **On the Origin of the World* refers the reader to a **Book of Solomon* that contains a list of demons. In the **Revelation of Adam,* Solomon uses an army of demons to search for a virgin who is impregnated by him and gives birth to a child she nourishes at the edge of the desert; this story is one of the thirteen examples given of a false story of the illuminator entering the world. In the **Second Treatise of the Great Seth,* Solomon is called a laughingstock because he thought he was *Christ. In the **Testimony of Truth,* Solomon is said to have built Jerusalem with the help of demons, whom he imprisoned in the foundations of the city.

Song of the *Cathar Wars: A long poem by *William of Tudela commemorating the *Albigensian Crusades.

Son of God: The notion of *Jesus as the Son of God in the Christian faith had its counterparts in other religions and philosophies. In the *Hermetica, the Son of God is seen in Platonic terms as the divine Word, the *Logos, who has come forth from the *Nous.

Son of Man: The most common title for *Jesus in the canonical Gospels, it is also used in a similar way in the **Gospel of Thomas* and the **Gospel of Philip*. Son of Man is sometimes the name of an *aeon in *Valentinian Gnostic systems. In the **Secret Book of John*, *Seth, as the son of *Adam the first man, is "a son like the son of man." ***Songs of Solomon***: See **Odes of Solomon*.

Sophaia: See *Saphaia.

Sophia: (Greek, "wisdom") A pivotal figure in the *Gnostic myth, representing the imprisonment of the *soul in the world of matter and its liberation into the world of the spirit. The story of the fall of Sophia has many variations in Gnostic texts, but the most common elements are the following: Sophia is the lowest of the *aeons and experiences a fall that

brings the material universe and the *demiurge into being. She is then restored, at least partially, to her former position by an aeon who may be known as the *Savior. The same process then occurs for humans, each of whom may be liberated from the material world. In the *cosmology of *Basilides, Sophia is one of the five *emanations from the *Father. According to the *Valentinian system in *Tertullian's **Against the Valentinians*, Sophia was an aeon emanated from *Anthropos and *Ecclesia, who is paired in a *syzygy with *Theletus. The Gnostic Sophia developed from the personified Wisdom of Hellenistic Jewish sapiential literature, such as the Book of Wisdom, Ecclesiastes, and Proverbs. In Proverbs 8:22–31, Wisdom proclaims that she was created before the beginning of the world.

Sophia of Jesus Christ: See **Wisdom of Jesus Christ*.

Sorma: In the **Secret Book of John*, *angel who created the genitals.

Sostrapal: In the **Secret Book of John*, *angel who created the liver.

soteriology: The theological study of *salvation. For Christians, salvation comes from faith in *Christ; for *Gnostics, salvation comes from *gnosis itself.

soul: The ancient *Gnostics saw the soul as the *middle term in the *trichotomy of *body/soul/*spirit. The creation of the soul is often attributed to the *demiurge, whereas the spirit comes from the *pleroma. In the **Exegesis on the Soul*, the soul is a feminine figure who has fallen down to earth in the body; when the soul depends on the body, she is in a fallen state, but through repentance she is able to unite with the spiritual bridegroom in the *bridal chamber.

source criticism: The academic discipline of identifying the original sources used by ancient writers. For instance, the *Gospel of Mark is identified as a source used by the writers of the Gospels of *Matthew and Luke, and the **Wisdom of Jesus Christ* is based on **Eugnostos the Blessed*

and has been transformed from a work of pagan *Gnosis into a Christian Gnostic dialogue. Source criticism allows scholars to examine the ways writers have used and altered their sources and hence to derive an understanding of their approach.

Spark: In the **Paraphrase of Shem*, a divine entity called the unquenchable one, who is an eye of heaven and a voice of light.

spirit: The divine element in the *trichotomy of body, *soul, and spirit. In many Gnostic accounts of human creation, *Adam is created by the *demiurge and his *archons but is unable to rise until a spark of spirit is received from an *aeon or the *pleroma. It is via the spirit that humankind can be restored to the pleroma.

Spiritual Nature of Truth: A lost work of *Bardaisan.

St. Félix de Caraman: A village south of Toulouse in which the first major council of *Cathars was held in 1167.

Stable and the Unstable, The: (second century) A lost work of *Bardaisan.

stele: An inscribed stone slab or tablet erected as a gravestone or monument.

Stetheus: In **Zostrianos*, a guardian of glory.

stichometry: (Greek *stichos*, “line [of poetry]”) A method of calculating the size of ancient texts by counting the number of lines in the text. Ancient stichometries often preserve the titles and lengths of lost works.

Stobaeus, Johannes: (ca. 500) A Macedonian who compiled an educational anthology for his son Septimus that included extracts from the *Hermetica.

Strempsouchos: An attendent *aeon who guards the souls of the *elect in the **Holy Book of the Great Invisible Spirit*; also a watcher of the aeons in the **Untitled Text*.

Strophaia/Strophaias: In the **Paraphrase of Shem*, one of the divine beings who protect humanity against the evil forces of *Nature.

Suf: (from Hebrew *yam suf*) In *Mandaean myth, the sea of reeds or Red Sea, also interpreted as the "sea of the end."

Sulpicius Severus: (ca. 363–ca. 420–425) An aristocrat of Aquitaine who became a monk. He wrote a chronicle in which he described the life of *Priscillian, who was executed as a *heretic.

Sumpthar: In **Zostrianos*, a judging *aeon.

Syllogisms: A long work by *Apelles examining the contradictions and untruth he felt typified the *Hebrew Bible or *Old Testament, which for him was the work of the cruel lower god.

Sylvester II: (ca. 946–1003) Born Gerbert d'Aurillac, in 999, Sylvester II became the first French Pope. He introduced Arabic science, astronomy, and mathematics to the West, which led to accusations of sorcery. He was also suspected of having Manichaean sympathies and in 991 was required to sign an anti-Manichaean confession of faith.

Symeon the New Theologian: (949–1022) Born in Galatia and became abbot of the monastery of St. Mamas in Constantinople. He believed that *theosis or *deification was central to the Christian life and that humans should experience *God directly through *hesychasm.

Syncrasis: ("Commixture") According to the *Valentinian system in *Tertullian's **Against the Valentinians*, an *aeon emanated from *Sermo and *Vita, who is paired in a *syzygy with *Acinetos.

syncretism: The blending of two or more cultural influences. Gnosticism is syncretistic in that it blends pagan thought, including Platonism, with Jewish or Christian traditions.

Synesis: ("Intelligence") In the *Valentinian system in *Tertullian's **Against the Valentinians*, an *aeon emanated from *Anthropos and *Ecclesia, who is paired in a *syzygy with *Ainos.

synod: A formal meeting of representatives of various units of the church.

Synogchouta/Sunogchouta: In the **Secret Book of John*, an angel who animated the left ribs.

synoptic Gospels: (Greek, "seeing together") The Gospels of Matthew, Mark, and Luke. These three Gospels have a similar sequence, large amounts of material in common to all of them, and further material in common to two of them. This commonality is the result of a literary relationship, and the synoptic problem poses the question of the exact relationship among the three Gospels. The most common solution, the two-source hypothesis, proposes that *Matthew and Luke each used the *Gospel of Mark and **Q* as sources.

Syntagma: A lost heresiological work by the church father *Hippolytus.

Syria: A country bounded by Palestine in the south, the Euphrates River in the East, and the Mediterranean to the west. Syria's proximity to Galilee and Judaea and their shared language (*Syriac is a form of *Aramaic) made it open to very early Christian influence. *Thomasine Christianity was based in Syria, as was *Bardaisan. The early literature of Syriac Christianity includes the **Diatessaron* of *Tatian, the *Peshitta (which is a Syriac translation of the Bible), the *Doctrine of Addai*, the *Book of Steps*, and the hymns of *Ephraim.

Syriac: A form of the *Aramaic language used in *Syria.

syzygy: (Greek *syzygos*, “joined together”) In *Valentinian *cosmology, a pair of *male and *female *aeons, such as *Logos and *Zoe, or *Anthropos and *Ecclesia, each of whom represents some divine or archetypal quality. A syzygy may emanate further aeons. The fall of *Sophia is sometimes seen as a result of her being separated from her syzygy.

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Tabula Smaragdina: See *Emerald Tablet.

Talmud: The primary text of *rabbinical Judaism, a massive compilation of traditional material and learned commentary. At the center of the Talmud is the *Mishnah, the core of the rabbinical teaching. Each section of the Mishnah is commented on by later rabbis, and these commentaries form the second part of the Talmud, known as the Gemara. Two versions of the Talmud exist, the Babylonian Talmud (fifth century AD) and the Palestinian Talmud (fourth century AD).

Talmud of Jmmanuel: A modern forged gospel purportedly discovered by Billy Meier and a priest in 1963 in the actual cave where *Jesus was buried. Unfortunately, the original *Aramaic scroll was subsequently lost after it had been translated into German and English. UFOs are involved in the story, as are prophecies concerning modern Israel. Jesus was said to have spent time in India and was not betrayed by *Judas Iscariot, who was a loyal disciple and the author of the *Talmud of Jmmanuel*, but by the similarly named Juda Ihariot. Juda Ihariot joined forces with Saul/*Paul, who had met Jesus but was chased away by the stick-wielding Messiah.

Taphreo: In the **Secret Book of John,* an angel who created the spine.

Taricheas: Third power of the great archons, son of Adamas Sabaoth.

Tarmida: (*Mandaic) The first grade of the *Mandaean priesthood.

Tartarouchos: The controller of *Hades in the **Book of Thomas*.

Tartarus: In Greek mythology, the section of the underworld, *Hades, that most resembles the Christian hell. In the *Ophite diagram described by *Celsus, Tartarus (or *Gehenna) is a thick black line that divides the diagram in two. In the **Nature of the Rulers*, *Yaldabaoth is bound by an angel formed from the fiery breath of *Zoe and cast into Tartarus.

Tat: A disciple of *Hermes in the *Hermetica. The name *Tat* originated as a Greek corruption of the Egyptian god *Thoth, but Tat became a character in his own right as the son of Thoth-Hermes.

Tatian: (d. ca. 185) A second-century church father said to be from "the land of the Assyrians," who studied with *Justin Martyr. He compiled the **Diatessaron*, the first harmony of the four Gospels, selecting and reordering material from *Matthew, Mark, Luke, and *John. But he later became an *Encratite, and perhaps a *Valentinian, and introduced a Gnostic system of *aeons into the Encratite teaching. His *Address to the Greeks* defended Christianity against pagan learning.

Tau: Letter of the Greek alphabet used as a title for modern Gnostic clergy because of its resemblance to the ankh. E.g., Stephan *Hoeller is Tau Stephanus.

Tauri'il: *Mandaean spirit or *uthra often invoked in exorcisms and *magic. He is sometimes identified with Yawar and is mentioned in the **Ginza Rabba*, *'Niania, and other sacred texts.

Tavernier, Prades: (?–1310) A *Cathar *Perfect who was a weaver by profession and part of the *Autier Revival. He was renowned for giving the *consolamentum to anyone who wanted it, whereas other Cathar Perfects wished to assess whether the recipient was worthy of being a Perfect. He was arrested in 1309 and burned to death by the *Inquisition in 1310.

Teaching of the Twelve Apostles: Another name for the **Didache*.

Teachings of Silvanus: (NHC VII,4; late third century) Though contained in *Nag Hammadi codex VII, the *Teachings of Silvanus* is not a Gnostic work but an Alexandrian Greek Christian wisdom text. The disciple is warned against "strange kinds of knowledge" and is told to rely on *Christ alone. But the text has similarities to Gnostic thought—people are said to consist of *body, *soul, and *spirit, and are urged to "know yourself"—and the compiler of Codex VII obviously understood the *Teachings of Silvanus* in a Gnostic way.

Tebar: In the **Secret Book of John*, an angel who created the right shoulder.

Tebessa Codex: Manichaean *codex in Latin from around the fourth century that focuses on the roles of the *Elect and *Listeners in *Manichaeanism.

Telmachael Telmachael Eli Eli Machar Machar Seth: A barbarous name used as an epithet of *Seth or the triple-*male Child in the **Holy Book of the Great Invisible Spirit*.

Templars: Order of military monks founded in 1119 to assist in the *Crusades; also known as the Knights Templar or the Poor Knights of Christ. They were disbanded by Pope Clement V in 1312 subsequent to the arrest and execution of many French Templars in 1307.

Temple: According to 1 and 2 Kings and 1 and 2 Chronicles, the Temple in Jerusalem was completed under King *Solomon around 950 BC and destroyed by the Babylonians under Nebuchadnezzar in 587 BC. The second Temple was built and finished in 515 BC by the returning exiles from Babylon. The third Temple was built by Herod the Great in the first century BC and work continued on it, but it was destroyed by the Romans in AD 70. The Temple was used allegorically in the *Valentinian tradition,

with the Holy of Holies, the most sacred part of the inner Temple, which was hidden by a *veil, seen as equivalent to *gnosis.

Tertullian: (150–223/225) A *heresiologist and the first church father to write extensively in Latin. He was the son of a Roman soldier, grew up in Roman Africa, and after his conversion was a priest in Carthage. He wrote numerous works, many of which, such as **Against the Valentinians*, or *Against Hermogenes*, attack specific Gnostic groups or individuals. Around 207 Tertullian joined the heretical Montanist sect but eventually broke away and formed his own ascetic sect, the Tertullianists. Tertullianists continued to exist at Carthage after his death, but *Augustine of Hippo reported that the sect was almost extinguished by his own time in the fourth century when they handed their church over and were received into the Catholic Church.

Tesphoiode: Helper from the seven virgins of the light in the **Books of Jeu*.

Testimony of Truth: (NHC IX,3; late second or early third century) Almost half of the *tractate is lost or is too fragmentary to decipher. The text is quite concerned with the struggle against the *body and the passions and with renunciation, and contains interpretations of passages from the *Hebrew Bible and the Gospels. Birger Pearson has suggested that *Julius Cassianus may be the author of the *Testimony of Truth*. Several Gnostic groups are criticized in one fragmentary passage, including the *Valentinians, the Basilideans, and the *Simonians.

tetrad: In the *Valentinian *cosmology of *Ptolemy, the first four *aeons: *Bythos, *Sige, *Caen, and *Akhana.

tetragrammaton: The four letters of the divine name in Hebrew, Yod-He-Vau-He, transcribed as YHVH in English.

Texerant: (“Weavers”) Name used by *Eckbert of Schönau for the French *dualists, derived from a French term for weaving, an occupation often

associated with alternative Christian sects.

textual criticism: Study of the manuscript evidence for a particular text using critical logic to attempt to establish the earliest version of the text.

Thalanatheus: In the **Three Steles of Seth*, a name related to the supreme Preexistent One.

Thartharaoth: In the *Ophite diagram described by *Origen, the assshaped seventh angel, also known as Onoel.

Thaspomocha: In the **Secret Book of John*, an angel who created the left eye.

Thauthabaoth: In the *Ophite diagram described by *Origen, the bear-shaped fifth angel.

Theletus: ("Perfect") According to the *Valentinian system in *Tertullian's **Against the Valentinians*, an *aeon emanated from *Anthropos and *Ecclesia, paired in a *syzygy with *Sophia.

Theoderet of Cyrrhus: Fifth-century *heresiologist who wrote *Summary of Heretical Fables* (453).

theodicy: Theological study of the problem of good and evil and the question of where to apportion blame for suffering, death, and evil. Gnostic theology addressed this problem easily by making the *demiurge and the *archons responsible for the ongoing suffering of humanity and for making the fall of *Sophia the cause of the evil of the material world.

Theodore bar Konai: *Nestorian bishop of the eighth/ninth century whose annotations to earlier heresiological works provide a valuable witness to late Gnostic sects.

Theodore of Asine: Fourth-century disciple of the Neoplatonist *Iamblichus.

Theodotus: A leading *Valentinian of the Eastern school in the mid-to-late second century. Extracts from his writings are preserved by *Clement of Alexandria. See the **Excerpts from Theodotus*.

theogony: Mythical or cosmological account of the creation of the gods.

Theona: A female *Manichaean martyr in the **Coptic Manichaean Psalmbook*.

Theopemptos: A great commander *aeon in the **Holy Book of the Great Invisible Spirit* and a guardian of glory in **Zostrianos*.

theophany: The manifestation or appearance of a god to a person.

Theophilus of Antioch: (d. ca. 185) Patriarch of *Antioch, a lesser-known *heresiologist who wrote works opposing *Marcion and *Hermogenes; first known writer to use the term *Trinity* of the *Godhead.

Theophylact Lecapenus: Tenth-century Orthodox Christian patriarch of Constantinople who declared that the *Bogomils were a variety of *Manichaeans.

theosis: (Greek, “deification”) In the Eastern Orthodox tradition, the experience of the essence of *God, given by grace; *salvation by participating in the life of God.

Theosophical Society: Society founded by Mme Helena P. *Blavatsky in New York in 1875 as a universal brotherhood to study the scriptures of the major religions in a search for spiritual truth. It soon established its headquarters in Adyar in India and became a worldwide organization.

theosophy: (Greek, “wisdom of God”) Term used in *Neoplatonism, Eastern Orthodoxy, and Renaissance occultism to refer to the wisdom of divine things before it became synonymous with the teaching of Mme *Blavatsky and the *Theosophical Society.

Theotimus: (ca. 200) Little-known figure who, according to *Tertullian, specialized in allegorical interpretation of the *Torah.

Theotokos: (Greek, “God-bearer”) Title given to *Cathar *Perfect who had just received the *consolamentum; also an epithet of the virgin *Mary in Eastern Orthodoxy.

Therapeutae: (from Greek, *therapeuō*, “to cure, to worship”) A Jewish sect near *Alexandria around the beginning of the Common Era, possibly linked to the *Essenes. *Philo refers to them in *De vita contemplative*, in which he describes them as engaged in contemplative practices and living by Lake Mareotis near Alexandria.

Thessalonians, First Epistle to the: (ca. 51) Addressed to Christians in Thessalonica in Macedonia, the oldest text in the *New Testament, the earliest letter of *Paul, and one of his seven authentic letters. A famous concluding passage describes an *eschatology that may be interpreted as a “rapture.”

Thessalonians, Second Epistle to the: (75–90) Unlike 1 *Thessalonians, this is not considered a genuine letter of *Paul by most modern scholars but was accepted by *Marcion in his canon.

Theudas: (1) (*Alexandria, late first to early second centuries) According to *Valentinian tradition, a disciple of Saint *Paul who transmitted a secret Pauline tradition to *Valentinus. Nothing else is known about him. (2) In the **Second Revelation of James*, a Theudas is said to be the husband of *Mary (the mother of *Jesus) and father of *James, which may mean that Theudas is intended to be the second husband of Mary after

Joseph died. This would make James either a half-brother or a stepbrother of *Jesus.

theurgy: Magic practices that invoke the action of higher gods through humans, perhaps resulting in miracles. The *Neoplatonists, particularly *Iamblichus, promoted theurgy as a form of higher or sacred *magic.

thirty-ninth festal letter: A letter from Archbishop *Athanasius of Alexandria in 367 condemning *apocryphal works. It may have been influential in the depositing of the *Nag Hammadi library to remove the texts from a nearby monastery without destroying them. It also contains the first complete list of the *New Testament canon as we have it today.

Thomas: (*Aramaic, "twin") One of the *twelve *apostles and an important figure in Christian and Gnostic tradition. The **Gospel of Thomas* is presented as being the secret sayings of *Jesus written down by Thomas, and in saying 13, Thomas is the disciple who gives the appropriate response to Jesus's demand "Tell me who I am" and so has become drunk from the bubbling spring that Jesus has measured out. In the **Dialogue of the Savior* Thomas, along with *Mary and *Matthew, is one of three disciples who discourse with Jesus, and in the **Book of Thomas*, he has a long conversation with Jesus and is described as Jesus's *twin and true friend. Traditionally, Thomas traveled to India and was buried in Edessa, *Syria.

Thomasine Christianity: Several texts that use the name of *Thomas are connected with *Syria: the **Gospel of Thomas*, the **Book of Thomas*, and the **Acts of Thomas*. Tradition holds that the remains of the apostle Thomas are buried in Edessa, and the Christian pilgrim *Egeria saw his alleged bones in the late fourth century. These factors point toward a form of Christianity in Syria that revered the apostle Thomas. Thomasine Christianity was not Gnostic per se but had strong esoteric and ascetic elements, a Platonic influence, and an *anthropology of *body, *soul, and *spirit.

Thomas the Contender: See **Book of Thomas*.

Thopithro: In the **Secret Book of John*, an angel who created the intestines.

Thoth: Egyptian god of letters and scribe of the gods. The Greeks identified him with *Hermes, and he was the model for *Hermes Trismegistus.

Thought of Norea: (NHX IX,2) A brief hymn about *Seth's sister, *Norea, in which Norea has a *Sophia-like role. The text invokes the Sethian Father, Mother, and Son and the four *luminaries.

Thouro: In **Zostrianos*, an angel who guides the *clouds. See also *Sappho.

Thrace: Ancient Balkan kingdom that included southern Bulgaria, part of northeast Greece, and the bordering area of Turkey. It was a pagan stronghold well into the second millennium and harbored, besides pagans, *Paulicians and *Bogomils.

Thrasyllus: (ca. 60) Middle Platonist philosopher from *Alexandria who was the official philosopher of the court of Tiberius.

Three Forms of First Thought: (NHC XIII,1) Nag Hammadi *tractate also known as the **Trimorphic Protennoia*. *Protennoia, the first thought, recounts her three descents into the world as a savior figure. First she descends as the Voice of the First Thought, then as Speech, and finally as Word (*Logos). Each of these descents is described in the form of a hymn using "I am" statements. She is the first thought of the *Father, image of the Invisible Spirit, *Barbelo, the Light, etc. Finally, she is *Jesus, whom she "bore from the cursed wood," i.e., the cross.

three hundred and sixty: Approximately the number of days in the year, and hence a numerologically significant number. In *_Eugnostos the Blessed_, *twelve powers and heavens split into *six, producing seventy-two powers and heavens, which split into a further five, to equal three hundred and sixty. In the *_Valentinian Exposition_, the various groups of *aeons combine to number three hundred and sixty, "the *pleroma of the year." See also *seventy-two.

Three Steles of Seth: (NHC VII,5) An important Sethian text allegedly recorded by *Dositheos that has no discernable Christian influence. The first *stele contains *Seth's hymns to *Pigeradamas, the heavenly *Adam, to *Autogenes, and to *Barbelo. The second has hymns to the Barbelo *aeon, and the third has doxologies of the supreme One. The three steles are intended to be used for mystical ascent and descent.

throne mysticism: See *Merkavah.

Thunder: Perfect Mind: (also simply *Thunder*; NHC VI,2; third century) *Thunder* is unique in the *Nag Hammadi library. It consists mostly of a series of "I am" declarations uttered by a female figure in the first person. These are often given in contradictory pairs, e.g., "I am bride and groom," "I am the whore and the holy." Among other attributes, the speaker in *Thunder* is *gnosis, insight, life, and wisdom. Some scholars see this text as a Sethian work or suggest that it may represent a form of pagan Gnosticism. The "I am" statements bear comparison to those of *Isis and other ancient literature. The text may well have been written in *Alexandria.

Tibil: (*Mandaic, "earth") The physical or material world in *Mandaeanism.

Tiferet: Beauty, the sixth *sefirah of the *Tree of Life in *Kabbalah, also known as *Rahamim, Compassion.

Timothy, First Epistle to: (late first century–early second century) One of the three epistles known as the pastoral epistles or pastorals (1 Timothy, *2 Timothy, and *Titus). First Timothy is not considered an authentic letter of *Paul, but a pseudepigraphic writing, or forgery, by later Christians attempting to imitate Paul's style to promote the emerging orthodoxy. It was not included in *Marcion's canon of ten Pauline epistles.

Timothy, Second Epistle to: (late first century) One of the three epistles known as the pastoral epistles or pastorals (*1 Timothy, 2 Timothy, and *Titus). Like 1 Timothy, 2 Timothy was not included in *Marcion's canon of ten Pauline epistles and is not considered an authentic letter of *Paul, but a pseudepigraphic writing by later Christians attempting to imitate Paul's style to promote the emerging orthodoxy. Second Timothy urges the recipient to reject false teachings.

Tiphareth: See *Tiferet.

Titus, Epistle to: One of the three epistles known as the pastoral epistles or pastorals (*1 Timothy, *2 Timothy, and Titus). It is not considered an authentic letter of *Paul, but a pseudepigraphic writing, or forgery, by later Christians attempting to imitate Paul's style to promote the emerging orthodoxy. It was not included in *Marcion's canon of ten Pauline epistles.

Toechtha: In the **Secret Book of John*, an angel who animated the left shin.

Toledot Yeshu: (Hebrew, "scroll of Jesus") An early medieval Jewish account of the life of *Jesus. It is satirical but still somewhat within the traditional style of rabbinical stories. Jesus is presented as a magician of illegitimate birth who has illicitly retrieved the name of *God from the Jerusalem *Temple. His *magic powers enable him to fly, and he has an aerial battle with *Judas Iscariot. When he is crucified his disciples take down the body in order to pretend that it has been resurrected.

tomb: The *body is often called the tomb of the *soul. The idea comes from a Greek pun, *soma sema*, literally “the body is a tomb,” used in *Pythagoreanism and alluded to by *Plato.

topos: See *place.

Torah: The first five books of the *Hebrew Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Trachoun: In the **Secret Book of John*, an angel who created the left foot.

tractate: A treatise or essay, used particularly to designate texts from the *Nag Hammadi library.

Traditions of Matthias: (110–160) A lost second-century text quoted by *Clement of Alexandria in the *Stromata*. Matthias, also known as Zaccheus, the chief tax collector, is the main figure in the work. According to Clement, teachings of Matthias were used by the Basilideans, and one tradition was that *Basilides had been taught by Matthias.

transcendence: The view that *God’s nature is beyond the physical world and that knowledge of God necessitates going beyond the material world. Cf. *immanence.

Treatise on the Resurrection: (NHC I,4) A *Valentinian text addressed to *Rheginos that interprets the *resurrection as a spiritual event that occurs within the individual Gnostic rather than being *Jesus’s literal physical return from the dead. In contrast to the flesh and the world of illusion, the resurrection is real and unchanging. For *Gnostics like Rheginos, the resurrection has already occurred.

Tree of Life: The central diagram of *Kabbalah, consisting of the ten sefirot and the thirty-two paths that connect them.

Treneu: In the *_Secret Book of John_, an angel who created the fingers on the right hand.

triacontad: The group of thirty *aeons divided by *Markus into the *ogdoad (*eight), *duodecad (*twelve), and *decad (ten). (See *number symbolism.)

Tribe of Souls: A name for the *Mandaeans.

trichotomy: A division into three parts. In many Gnostic systems, a human consists of three parts, a trichotomy of *body, *soul, and *spirit, in which the spirit is akin to the divine and the soul is the intermediary between body and spirit. In many Christian anthropologies, no distinction is made between soul and spirit, and instead a *dichotomy is proposed of body and soul/spirit.

Trimorphic Protennoia: Another name for the *_Three Forms of First Thought_.

Tripartite Tractate: (NHC I,5; late third century) A long *Valentinian text in three sections, in which the *Logos fulfils the function often ascribed to *Sophia and is responsible for the fall and the creation of this world. Part one contains a thorough *Valentinian *cosmogony, tracing the hierarchy of the universe from the unique *Father down through the *aeons and other beings. The creation of the material universe and the existence of the *demiurge are due to the fall of the Logos, and the spiritual, psychical, and material realms are distinguished. The second section details the creation and fall of humanity. The final section maintains that the religion of the Hebrews was superior to the philosophy of the Greeks and barbarians and differentiates between *pneumatic, *psychic, and *hylic human beings. The text concludes with the specifics of the final *salvation and the end of time.

Triptolemos: A mythical ploughman in the *Eleusinian mysteries.

troubled *water/turbid water: In *Mandaean myth, a name for the world of *darkness before the *living water mingled with it.

Tsadik/Tsaddiq: A righteous Jew who has a close relationship with *God; also a name for the ninth *sefirah, *Yesod.

Tupelon: In the **Secret Book of John*, an angel who created the left shin.

Turfan Fragments: Many *Manichaean manuscript fragments from the seventh to tenth centuries in various languages, along with Buddhist manuscripts and artworks, were discovered at Turfan, an oasis in eastern Turkestan, today part of China.

twelve: The number of *apostles, the number of gods in the Olympian pantheon, the number of *aeons in the *duodecad, and the number of authorities produced by the *demiurge in the **Secret Book of John*.

twin: In the **Book of Thomas*, *Thomas (whose name is *Aramaic for *twin*) is described as the twin of *Jesus. In *Manichaeanism, Mani's angel is his heavenly twin, and thus one's twin is one's angelic counterpart, or higher nature.

two ways: A teaching found in turn-of-the-era Jewish and early Christian writings, including the *Dead Sea Scrolls and the **Didache*. It contrasts the way of life, which may be the path of righteousness, with the way of death, which is equated with *sin.

Typhon: *Archon with an ass's face in the **Books of Jeu*.

typology: A means of interpretation in which a story or character is seen as a universal symbol of a religious principle. Christian typology sees figures and events in the *Hebrew Bible as prefiguring the arrival of *Christ. Gnostic typology often reads the *Gnostic myth and the division of humans into *body, *soul, and *spirit into the Bible. The *Valentinians

made wide use of typology, and the **Gospel of Philip* states that “truth did not come into the world naked, but it came in types and images.”

U

Umm al-kitab: See **Mother of Books*.

Understanding: One of seven powers created by *Yaldabaoth in the **Secret Book of John* and paired with the *archon *Sabbataios; creator of the soul of hair.

Untitled Apocalypse: Another name for the **Untitled Text* in the *Bruce Codex.

Untitled Hymn: A fragment of a Gnostic hymn that is contained in the *Bruce Codex. It is addressed to Mystery, and contains several variations on an "incomprehensible name," AĒZA, AĒZAE, AĒZAHE.

Untitled Text: A short Gnostic cosmological treatise in the *Bruce Codex.

Untitled Work: Many Gnostic texts are untitled in the manuscripts but have been assigned titles by scholars. **On the Origin of the World* is sometimes known as the *Untitled Work.*

Upright: The outer circle of the community that produced the *Liber Graduum.* The Upright are still worldly and involved with material things and thus can supply the Perfect with their physical needs.

Ur: A dragon, lord of *darkness in a version of *Mandaean myth, son of *Ruha, and later her lover. In Mandaean folk belief, the world stands on Ur's back, and the souls of unbelievers are sucked into his mouth.

Uriel: (Hebrew, "fire of God") One of the seven *angels who govern all the other angels who activate the body in the **Secret Book of John*. Also,

an archangel in Jewish and Christian tradition.

Urtext: (German *ur*-,“proto-,” “primitive”) A hypothetical original text on which a surviving text has been based.

uthra: (*Mandaic, “wealth,” “abundance”) A *Mandaean spirit of light and life, equivalent to the *aeons. They are light beings but also heavenly priests who are the models and spiritual ideals of earthly Mandaean priests.

V

Valentinian Exposition: (NHC XI,2; second–fourth centuries) Name given by scholars to the untitled Valentinian text in Codex XI. It details a Valentinian *cosmology in which the main figures are the *Father, who is the root of *All, the *pleroma, the son, the boundary or limit (*horos), the fall and repentance of *Sophia, the creation of the world and the *demiurge, and the eventual restoration. A final section gives baptismal and Eucharistic liturgies.

Valentinians: Gnostic Christians named after the Gnostic teacher *Valentinus. They attended the Catholic Church services but also held their own study meetings and made extensive use of the allegorical method to read deeper meaning into the scriptures. Valentinians were found in Rome, Gaul (*Irenaeus encountered them in Lyons), *Syria, *Egypt, Asia Minor, Carthage, and Mesopotamia. By the fourth century, the Valentinians were a distinct group from Catholic Christians. They seem to have survived at least until the seventh century.

According to *Hippolytus, the western, or Italian, branch of the Valentinians and the eastern branch had doctrinal differences. Valentinian writings thought to belong to the western branch include the **Excerpts from Theodotus*, the **Tripartite Tractate*, and the **Valentinian Exposition*, plus the accounts of Valentinian *cosmology given by Irenaeus and Hippolytus. The eastern texts include the **Gospel of Truth*, the **Gospel of Philip*, the **Treatise on the Resurrection*, and the **Interpretation of Knowledge*. The eastern Valentinians proposed that *Jesus had a pneumatic or spiritual body, the western that he had a psychical body. Valentinian *cosmogony begins with the *Father, or *Bythos (Depth), as a single principle who by self-knowledge produces a Son, Mind, who is indivisible from the Father. *Aeons are then emanated (thirty of them in some accounts) to fill the *pleroma. The aeon *Sophia falls when she seeks to know the totality of the Father and is split into a lower Sophia (Achmoth) and a higher Sophia (*Achamoth). The beings of the pleroma

establish a boundary, the *horos, to isolate the lower Sophia from the pleroma, and the aeons combine to send the *Savior into the world. Through this process the material world is formed; and then the passions of Sophia that result from her experience, along with the joy she experiences at her rescue by the Savior, result in the elements of *soul and *spirit being produced; and these enter the world of matter. Sophia resides in the *middle or *ogdoad with the spirits she has created. The cosmos and humanity are formed by the *demiurge out of matter, *body, and *soul, and Sophia introduces the element of spirit to humans. The Savior incarnates as Jesus, and humanity undergoes a process of *salvation similar to that of Sophia.

Valentinus: (ca. 100–ca. 175) Early Gnostic teacher and founder of the Gnostic sect known as the *Valentinians. Valentinus was born in Phrebonis in the Egyptian Delta and seems to have received a good Greek education. It was said that his spiritual lineage went back to *Paul via the otherwise unknown *Theudas, a disciple of Paul, though contact with other *Gnostics such as *Basilides is certainly possible. *Hippolytus claimed that Valentinus lived for a time in Cyprus and first received Gnostic ideas there. *Irenaeus believed (and many scholars have followed his lead) that Valentinus reworked Gnostic *cosmology into a form better adapted to orthodox Christianity. Valentinus moved to Rome around 140, where he became involved in the Christian community to such an extent that *Tertullian claims he stood to be bishop of Rome and left Rome when he did not obtain the post. Valentinus wrote poems (for example, ”Summer Harvest”), psalms, sermons, and letters. His lost works include *_*Epistle to Agathopous_*, *_*Epistle on Attachments_*, *_*On the Three Natures_*, and *_*On Friends_*. Fragments of Valentinus’s writings have been preserved by quotation in the works of the church fathers, particularly those of *Clement of Alexandria. The *_*Gospel of Truth_* is thought by many scholars to be the work of Valentinus. He probably left Rome around 165, but nothing is known of his later career or of his death.

veil: In the *_*Gospel of Philip*_, the curtain that screens the Holy of Holies in the Jerusalem *Temple (Heb. 9:1–9) and is torn in two in Matthew

27:50–51, an event interpreted as allowing new access from the material world to the *pleroma.

Verton: In the *_Secret Book of John_, an angel who created the left shoulder.

Vindication of the Church of God: (ca. 1250) A late *Cathar tract that presents the Cathars as a persecuted and martyred church, in contrast to the corrupt Roman Catholic Church.

Vision of Isaiah: *Bogomil text also used by *Cathars that describes the battle between *God and the devil. It is known to have been used by the Bogomils by the twelfth century but contains materials that may go back to the third century or earlier.

Vita: ("the Life") According to the *Valentinian system in *Tertullian's *_Against the Valentinians_, one of the *ogdoad, emanated from *Nous and *Aletheia, and paired in a *syzygy with *Sermo.

vowels: In Greek, the *seven vowels are A, E, E, I, O, U, O (Alpha, Epsilon, Eta, Iota, Omicron, Upsilon, and Omega). They are often associated with the seven planets in the classical scheme. Sequences of repeated vowels, intended for chanting, are found in Gnostic texts, and the *Gnostics probably used these to attain altered states of consciousness.

Vox in Rama: *Papal bull issued by Pope *Gregory IX in 1233 denouncing the fictitious *heresy of *Luciferianism.

W

Waldensians: A sect that promoted apostolic poverty and reform of the Catholic Church and were eventually declared heretical at the Fourth Lateran Council in 1215. For a time they were allied with the *Cathars. They still survive in small numbers today.

Waldo, Peter: (1140–1217) Founder of the *Waldensians, also known as Waldo of Lyons. At the age of twenty he abandoned his wealth and possessions, preaching simplicity and poverty, and within ten years had gathered a permanent group of followers. He was excommunicated in 1184.

water: In the **Paraphrase of Shem,* *Nature is divided into four *clouds: *hymen, *placenta, and *power, which are described as fires, and water. Water is a dark and frightful cloud; the *spirit is able to save itself from the harmful water.

Weor, Samael Aon: (1917–1977) Columbian author and occultist who established his teaching in Mexico in the 1950s and founded the International Gnostic Movement. His writings address Gnostic themes through modern occult knowledge, drawing eclectically on influences such as *Theosophy, Rudolf Steiner, and *Gurdjieff.

wholeness: In the psychology of *Jung, a stage at which the union of the unconscious with the conscious has been achieved.

Arnold, William: (d. 1242) An *Inquisitor who, along with Stephen of Saint-Thibéry, was murdered by *Cathar supporters in 1242.

William of Solier: A *Cathar who converted to Catholicism and helped the *Inquisition.

William of Tudela: Author of the *_Song of the Cathar Wars_.

Wisdom: See *Sophia.

wisdom literature: A form of ancient literature that particularly uses sayings to teach wisdom. In the *Hebrew Bible, the Book of Job, Proverbs, and Ecclesiastes, and in the *apocrypha, the Wisdom of *Solomon, and Sirach or *Ecclesiasticus are wisdom books. Wisdom literature often mixes commonsense advice with profound spiritual statements. Wisdom became personified as a divine female figure, which led to the *Gnostic myth of *Sophia (Wisdom) and her fall. The *_Gospel of Thomas_ may be seen as an example of Christian wisdom literature.

Wisdom of Jesus Christ: (NHC III,4; BG 8502,2; P. Oxy 1081; late first century–late third century) The *Wisdom of Jesus Christ* has adapted the text of *_Eugnostos the Blessed_, which precedes it in NHC III, and transformed it into a Christian Gnostic dialogue between *Jesus and his disciples *Philip, *Matthew, *Thomas, and *Mary. Additional material describes the story of *Sophia and *Yaldabaoth, the creation of *Adam, and the spiritual development of Christianity.

Wisdom of Jesus: A variant name for the *_Wisdom of Jesus Christ_ given in the *colophon of NHC III,4.

Wise Guide: An angelic figure clad in white who meets the *Manichaean *Elect after death.

womb: In the *_Exegesis on the Soul_, the fallen *soul wears her womb on the outside, like the male genitalia, but when she repents her womb turns inward, which allows her to conceive a child with the help of the bridegroom.

world of light: The *Mandaean divine realm, somewhat equivalent to the *pleroma.

Y

Yabel: An *archon of the seven heavens created by *Yaldabaoth and associated with Jupiter.

Yachthos: In *_Zostrianos_, a self-generated *aeon associated with *baptism and a second luminary of the *Protophanes aeon.

Yadatan: Along with *Adatan, one of a pair of *uthras, or spiritual beings, in *Mandaean myth who, according to the *_Ginza Rabba_, sit at the gate of life and seek spirits and souls in the place of light.

Yahweh: The Jewish God. In the *_Secret Book of John_, a son of *Eve and *Yaldabaoth, conceived by rape, who rules over fire and wind, also known as *Abel.

Yakouib: In the *_Secret Book of John_, an angel who animated the right shoulder.

Yaldabaoth: The most common name for the *demiurge, along with *Saklas and *Samael, in Sethian and *Valentinian myths. Yaldabaoth is named in both the *Nag Hammadi library and the *heresiologists and is typically the child of *Sophia. In the *_Secret Book of John_, he is described as imperfect and misshapen, with the body of a snake and the face of a lion, his eyes flashing lightning. Yaldabaoth is ruler of the *archons, whom he has begotten or emanated to help him and organized after the pattern of the *aeons in the *pleroma. He is the creator of humanity, providing the *soul and leaving the archons to fashion the body. In the *_Secret Book of John_, Yaldabaoth rapes *Eve, and his offspring are *Cain and *Abel.

Yaltabaoth: See *Yaldabaoth.

Yama dsuf: (*Mandaic) “The sea of the end” in *Mandaean myth, into which imprisoned souls will be cast on the day of final judgment.

Yammeax: In the **Secret Book of John*, an angel who animated the neck.

Yammon: A being responsible for covering the baptized with a robe of light in the Sethian baptismal rite of the *Five Seals in the **Three Forms of First Thought*.

Yao: In the **On the Origin of the World*, one of the seven androgynous *archons of *Chaos, the third son of *Yaldabaoth, so named because his first word was “Eee-a-o!” His feminine name is “*Lordship.” In the **Secret Book of John*, his face is that of a seven-headed snake.

Yardna: *Mandaic word for *Jordan, the *Mandaean baptismal pool, or any sacred water.

Yatomenos: In **Allogenes*, the unnamable one for whom all the unborn were begotten.

Yawe/Yave: A name for the Jewish God used in some Gnostic texts. In the **Secret Book of John*, Yave has a cat face, is unrighteous, rules over the fire and wind, and is identified with *Cain.

yellow cross: A sign that *Cathar *heretics had to wear on the outer clothes.

Yeronumos: In the **Secret Book of John*, an angel who created the right ear.

Yeshua: “Jesus” in *Aramaic.

Yesod: Foundation, the ninth *sefirah of the *Tree of Life in *Kabbalah, which channels the flow to *Malkhut, or *Shekhinah.

Yesseus Mazareus Yessedekeus: In the **Holy Book of the Great Invisible Spirit* and the **Revelation of Adam,* a name for the *living water, the medium in which *baptism occurs.

Yetheus: In **Allogenes*, a name associated with the triple-powered one.

Yobel: In the **Secret Book of John* and the **Holy Book of the Great Invisible Spirit*, the fourth of the *twelve archonic *angels brought forth by *Sakla and *Nebruel.

Yoko: In the **Secret Book of John*, a demon of desire, one of the four principle demons, from whom comes anger, wrath, bitterness, lust, and greed.

Yolaos: Father of *Zostrianos in **Zostrianos*; Zostrianos is told that the father on high is his true father.

Yoma rba ddna: The *Mandaean day of judgment, on which trapped souls will be cast into the "sea of the end."

Yoshamin: The *Mandaean mythological figure of the second life, emanated by *Raba.

Youel: The mother of glories in Sethian texts. She reveals the nature of various *aeons and seals in **Zostrianos* and dispenses revelations to *Allogenes in **Allogenes*.

Yubel: In the **Holy Book of the Great Invisible Spirit*, the ninth of the *twelve archonic *angels brought forth by *Sakla and *Nebruel.

Yuzataq: (*Mandaic, "*Holy Spirit") An epithet for the Mandaic *savior *Manda dHayye.

Z

Zabedo: In the **Secret Book of John*, an angel who created the left ribs.

Zachthos: In **Zostrianos*, a second luminary of the *Protophanes *aeon.

Zeus: Father of the gods in Greek mythology; in the *Hermetica, sometimes a name for the creator god or *demiurge.

Zoe: (Greek, "life") Name for *Eve in the Greek *Septuagint translation of the Bible (Gen. 3:20). Zoe often designates the spiritual Eve in Gnostic texts. In the **Secret Book of John*, Zoe is the spiritual part of *Adam; in *Valentinian systems, an *aeon; and in the **Nature of the Rulers*, a daughter of *Pistis Sophia.

Zogenethlos: In **Zostrianos*, a power associated with the seal of *baptism.

Zohar: A Kabbalistic commentary on the *Pentateuch introduced into thirteenth-century Spain by Moses de León, who attributed it to Simeon ben Yohai, a second-century Jewish teacher. It presents a Kabbalistic *theosophy.

zoomorphism: The practice of ascribing animal characteristics to God or humans.

Zoroaster: In the *colophon to **Zostrianos*, the book is ascribed to Zoroaster. It is probably a scribal addition and is at odds with the contents, which give no indication of Zoroastrian influence.

Zoroastrianism: Persian religion founded by *Zoroaster in the first millennium BC, which still has followers in northern India and Iran.

Zorokothora: The name of a demon in *magic texts, associated with *Melchizedek.

Zostrianos: (NHC VIII,1; late second–early third century) Written in an autobiographical mode, a non-Christian *Sethian Gnostic text, with a strong Platonic influence. It contains a series of revelations based on the successive stages of the ascent of the *soul. *Zostrianos goes in despair to the desert to deliver himself to the wild beasts, having found no answers to his spiritual questions. In the desert, an angel of *gnosis approaches him and enables him to ascend through the *aeons. The bulk of *Zostrianos* contains detailed descriptions of the various aeons and the beings therein as he ascends.

Zostrianos: Legendary son of *Yolaos, father of *Armenios, possibly grandfather of *Er the Pamphylian. He is also considered to be equivalent to *Zoroaster.

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